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ABSTRACT

The junior-high-level teaching guide incorporates historical, geographical, social, political, and cultural materials that cover the heritage of the society of the Western Frontier and Upper Missouri region: Minnesota, Iowa, North and South Dakota, Nebraska, Wyoming, Utah, Colorado, and Montana. The purpose is to acquaint students with culture of the area by using questioning techniques and by employing a conceptual approach for applying human geography of the past to the present. Although ready-made lesson plans are specifically designed for junior high age groups, the activities and materials are versatile enough for use in either elementary or secondary schools. An overview of the Bicentennial theme tells teachers how this can be related to school programs in 1975-76. The 10 teaching units which comprise the major portion of the guide are on American Indians; explorers, trappers, traders; soldiers and forts; transportation, commerce, communication; cattlemen; agriculture; government and politics; conservation and ecology; towns and town builders; and culture. Units contain numerous projects, maps, charts, preparation and teaching time, pages are reproducible and can be transferred to a notebook or file box. (ND)

A TEACHING GUIDE FOR THE CULTURAL HISTORY AND GEOGRAPHY OF THE WESTERN FRONTIER AND UPPER MISSOURI REGION

101 THINGS TO DO FOR YOUR BICENTENNIAL : A PROGRAM FOR THE AMERICAN ISSUES FORUM

ED110406

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INTRODUCTION

Introduction

While developing this **Teaching Guide**, the authors have attempted to incorporate historical, geographical, social, political, and cultural materials that comprise the heritage of the society of the Western Frontier and Upper Missouri region. Included are the legacies that have given shape to the cultures of nine states: Minnesota, Iowa, North Dakota, South Dakota, Nebraska, Montana, Wyoming, Colorado and Utah.

Activities such as exploration, fur trading, Indian affairs, mining, stock growing, transportation and industrial development have been common to the histories of most of these states, and the Native Americans and Anglo-Americans who have made up the societies have shared several characteristics. All have possessed love for the prairies, plains and mountains, and have worked to live in harmony with nature. All have belonged to groups that have contributed to the region's culture in significant ways: Indians, explorers, trappers and traders, missionaries, prospectors, farmers, cowboys, ranchers, soldiers, town builders, industrialists, transportation builders, politicians, and various isolated religious and ethnic populations. All have been bound together by the desire to share benefits from the natural resources of the region, and by preference for open country.

Teachers and students should strive to understand not only state and local histories during the Bicentennial year, but also the historic roots that have fostered the emergence of an extraordinary regional culture. No less than New England, the South, the Southwest or the Pacific Slope, the Western Frontier and Upper Missouri region has a history, a contemporary character and a promising future of its own. Let us all make a concerted effort during the Bicentennial year to understand the importance of this region to the nation as a whole.

Purpose of the Guide

The purpose of this Teaching Guide for Bicentennial activities is to present the teacher with:

(a) a basic course of study for the cultural history and geography of the Upper Missouri and Western Frontier region;
(b) a basic guide for presenting the rich, exciting heritage of the society of the region;
(c) information of Bicentennial interest on the Western Frontier and Upper Missouri region - - its history, geography, social development, industrial progress, political structure and people;
(d) a filing system for the accumulation of a library on history, geography and social studies pertaining to each of the several states in the region;
(e) a system for relating the history, geography and social concerns of the region with those of other western states, the nation and the world, through the use of topics and themes drawn from the American Issues Forum program;
(f) an accumulation of suggested Bicentennial projects, construction plans, project development ideas, student involvement activities and resource materials for classroom teachers and students, as well as adults, who are looking for "something to do" during Bicentennial celebrations;
(g) a system for building community, county, area, state and regional histories in the framework of Bicentennial study of the Western Frontier and Upper Missouri region.

It is advisable to use the **Guide** as it has been structured, for the richness of the region's heritage can be understood only through the examination of all of its roots. Students should be encouraged to learn names, events and places as well as to understand concepts stressed by the authors. It is well to keep in mind that this is a guide, not a textbook, compiled to encourage discussion, inquiry, research and other activities. Teachers should employ reference materials available in most school or community libraries. If used as a storehouse of information by students, and as a springboard for course preparation by teachers, this guide should lead to the development of exciting, rewarding social studies courses.

The authors have worked with all public school teachers in mind - - whether they be native or new to the area, well-read or weakly-versed about the Western Frontier and Upper Missouri region. The narratives in the **Guide** should supply sufficient information for beginning teachers, or those who are new to the region, as they prepare to lead inquiries, discussions, and other activities pertaining to cultural heritage. At the same time, it has been written with the veteran teacher in mind.

Veterans will see many opportunities to incorporate "boxes full" of materials and lessons already in use.

Structure of the Guide

The **Guide** is comprised of ten teaching units. Each contains major events and activities that have taken place in the region since the time vanguardsmen along the frontier first began to keep written records. While selecting the events, people, groups and activities for each unit, the authors have attempted to emphasize the broader aspects of the history of the Western Frontier and Upper Missouri region. Events of local or area interest have been included only to illustrate the main currents of the region's history.

Major historical themes tie the units together, and teachers should attempt to show how those themes contributed to the composition of the heritage of the Western Frontier and Upper Missouri region as a whole. Yet, each unit contains subunits of geographical and historical significance: narratives, landmarks, maps, puzzles and "how to's" that can be used independently.

Students should be encouraged to "seek truth" about the history and culture of the region, and to use the knowledge they acquire as reinforcement for their roles as citizens of the region, as well as of the nation. It is more productive, in the long run, to substitute fact for legend, and to learn to live with the world - - for better or worse - - as it exists.

The Challenge to Search for Uniqueness

Scattered across the Western Frontier and Upper Missouri region are hundreds of unique features: geographic points of interest, historic sites, and areas that have been subjected to intensive development. During the Bicentennial year, people in each community should be encouraged to look for unique features "close to home," even though they have not been publicized as much as some in other communities. For example, in almost every community there was a "first school house." In every state there occurred some innovation: in Wyoming the original constitution provided for the first opportunity for women to go to the polls; in Utah the Mormons created the first effective irrigation system in the region; etc. The value of Bicentennial observances is greatly enhanced, in other words, when recognition is given to developments that have occurred closeby. Events that took place in Boston, New York and Philadelphia two centuries ago are important, but to study them alone, at the expense of the roots of regional heritage, is to miss the point of the Bicentennial year.

Contents of the Guide

While examining the **Teaching Guide for the Cultural History and Geography of the Western Frontier and Upper Missouri**, you will find that it is easy to use. In a sense, it is comprised of ready-made lesson plans, with related activities and enrichment materials included. It can save hours of valuable preparation and teaching time. Maps, charts and activity sheets may be reproduced for distribution among students. Graphic material can be converted into plastic overlays for overhead projectors, offset or "ditto" masters and photocopies.

Following the introduction, the **Teaching Guide** has been divided by tabs that summarize the several units, and serve as tables of contents. Notice that a special unit has been included to provide general information about the Bicentennial program, which has been prepared by the American Revolution Bicentennial Administration and the National Endowment for the Humanities. HERITAGE '76, FESTIVAL USA and HORIZONS '76 give a general overview of the nation's Bicentennial thrust. The American Issues Forum Calendar of Topics, reproduced in a brief outline, suggests subjects for discussions to enhance the value of the teaching units.

Following the Bicentennial program unit are thirteen, under the following titles:

TEACHING GUIDE

This divided section contains information teachers will need for effective use of the **Guide**. The detailed narrative of the structure and use of materials will help teachers transmit the cultural heritage of the region to students.

MAPS AND CHARTS

This section contains project and outline maps of the region, and of the nine states. Students can learn much about their states and region by locating towns, rivers, mountains, parks and so on.

AMERICAN INDIANS

The first historic unit features a narrative that tells of the American Indian long before the coming of the first non-Indians - - a description of Indian life in the region as it was found by early explorers, traders and trappers; the history of the

Indians' struggle to maintain their homeland; the story of Indian life on reservations; and comments regarding American Indians' modern struggle for survival and identity.

EXPLORERS, TRADERS, TRAPPERS

Who were the early explorers to the region? What records of their journeys do we have? This overview provides the answers to many questions about the contributions of explorers, traders and trappers in the region during the 17th, 18th and 19th Centuries.

SOLDIERS AND FORTS

In this unit there is emphasis on the role of soldiers as buffers between Indian and non-Indian populations in the region. How did soldiers maintain peace? What good did soldiers and forts serve? Attention is focused upon the locations of forts, the treaties and some of the military history of the region.

TRANSPORTATION AND COMMUNICATION

This is an analysis of the effect of land, water and air travel in the Western Frontier and Upper Missouri region, featuring a careful look at steamboats, overland trails, railroads, highways and air routes, telephones, telegraphs and even the role that the Pony Express played in the history of the region. What effect have they had on commerce?

CATTLEMEN

The glamour and romance of the American cowboy, cattle drives, cow towns, and cattle barons unfold in a study of the impact of the cattle industry upon the Western Frontier and Upper Missouri region.

AGRICULTURE

This unit describes the contribution of farmers to Western Frontier and Upper Missouri history. After a long period during which farmers believed that the land in this region was "unfit for farming," they found it useful for agriculture and claimed leadership in producing crops to feed the world.

GOVERNMENT AND POLITICS

This unit reviews the existence of political colonialism in the history of the region. Following exploration and initial settlement, nine states were formed. Leaders emerged who became prominent in shaping national, as well as regional, affairs.

CONSERVATION AND ECOLOGY

A look at the National Parks and Monuments; conservation of water, minerals and soil; and the preservation of birds, wild life and migration refuges. Here are a look at what has been done to preserve the ecological heritage of the region and a challenge to pass on the richness of this region to those who will see the Tricentennial.

TOWNS AND TOWN BUILDERS

This is about people - - some reputable and some not - -who opened up the Western Frontier and Upper Missouri region. While studying town builders, students should explore histories of their own towns, and town builders, and share these stories.

CULTURE

A miscellaneous teaching unit that summarizes the roots of our cultural heritage - - the writers, musicians, artists, educators, leaders and outstanding persons who share in the culture that makes the region unique. Ever popular in music, literature and graphic media, the stories of the Western Frontier and Upper Missouri region still abound today.

ENRICHMENT MATERIALS

This section has been added to include an annotated bibliography and a glossary of significant terms. Teachers will want to add information on their towns, states and the region. We suggest that you add appropriate file dividers or folders marked "local," "county," "state," etc. Here you can put all those newspaper clippings, pictures and brochures you have collected over the years.

Scope

The authors believe that the **Guide** is versatile enough to use in either elementary or secondary schools. However, it has been specifically designed for the middle school or junior high school classroom age group and level of interest. If it is to serve in elementary courses it will be necessary to use some of the less complicated activities, whereas if it is used in high schools, teachers will want to add more complicated objectives and concepts. Both can be accomplished by involvement of students in developing the units, by inquiry methods and by problem-solving approaches. All of these should be familiar to the competent teacher.

Substance of the Guide

Information included in the text comes from standard sources listed in the bibliography, or from primary sources available on the shelves of most university libraries. Recognition for authorship of quoted materials is given by mention in the text of sources from which they have been taken. Karen Lindekugel has drawn all maps for this guide except two - - those that identify Indian land holdings during the 1860's and the year 1950, which are accompanied by citations. Similarly, Barb Orde has created all "how to's" except those accompanied by appropriate credits.

The authors of the **Guide** have made selections of examples for use in the text, and choices of locations for use in the composition of maps, with major historic developments in mind. Numerous events and points of interest have been omitted through the desire to be concise and to stress the history of the region "as a whole." It is assumed that teachers and students who use this **Guide** will identify developments and places important to their own communities and benefit from the experience.

Meaning of the Guide

During the last class period devoted to the study of the Western Frontier and Upper Missouri region, teachers and students should pause to reflect upon the importance of the materials they have covered. No less than any other region in the United States - - New England, the South, the Southwest or the Pacific Slope - - this region has a history and cultural heritage of its own that should inspire pride. Native Americans established civilizations long before the Age of Exploration that followed the first expedition of Christopher Columbus, and have survived in the face of extreme hardships with many elements of their prehistoric cultures intact. Trappers and traders, missionaries, miners and other groups discussed in the **Guide** braved the hazards of the frontier to superimpose a new civilization upon the ones that existed at the times of their arrival. Together, Indians and non-Indians have forged a unique pattern of life between the upper Mississippi River Valley and the Interior Basin, and, in doing so, have contributed their fair share to the accomplishment of the "Manifest Destiny" of the United States.

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BICENTENNIAL THEMES

AMERICAN ISSUES FORUM

CALENDAR OF TOPICS

I. The first month: August 31 through September 27, 1975

"A Nation of Nations"

August 31:	1. The Founding Peoples
September 7:	2. Two Centuries of Immigrants
September 14:	3. Out of Many, One
September 21:	4. We Pledge Allegiance . . .

II. The second month: September 28 through October 25, 1975

The Land of Plenty

September 28:	1. A Shrinking Frontier?
October 5:	2. The Sprawling City
October 12:	3. Use and Abuse in the Land of Plenty
October 19:	4. Who Owns the Land

III. The third month: October 26 through November 22, 1975

"Certain Unalienable Rights"

October 26:	1. Freedom of Speech, Assembly and Religion
November 2:	2. Freedom of the Press
November 9:	3. Freedom from Search and Seizure
November 16:	4. Equal Protection Under the Law

IV. The fourth month: November 23 through December 20, 1975

"A More Perfect Union"; The American Government

November 23:	1. "In Congress Assembled . . ." A Representative Legislature
November 30:	2. A President: An Elected Executive
December 7:	3. "The Government": The Growth of Bureaucracy
December 14:	4. "By Consent of the States . . ."

V. The fifth month: January 11 through February 7, 1976

Working in America

January 11:	1. The American Work Ethic
January 18:	2. Organization of the Labor Force
January 25:	3. The Welfare State: Providing a Livelihood
February 1:	4. Enjoying the Fruits of Labor

VI. The sixth month: February 8 through March 6, 1976

"The Business of America . . ."

February 8:	1. Private Enterprise in the Marketplace
February 15:	2. Empire Building: Cornering the Market
February 22:	3. Subsidizing and Regulating: Controlling the Economy
February 29:	4. Selling the Consumer

VII. The seventh month: March 7 through April 3, 1976

America in the World

March 7:	1. The American "Dream" Among Nations
March 14:	2. The Economic Dimension
March 21:	3. A Power in the World
March 28:	4. A Nation Among Nations

VIII. The eighth month: April 4 through May 1, 1976

Growing Up in America

April 4:	1. The American Family
April 11:	2. Education for Work and Life
April 18:	3. "In God We Trust"
April 25:	4. A Sense of Belonging

IX. The ninth month: May 2 through May 29, 1976

Life, Liberty and the Pursuit of Happiness

May 2:	1. The Rugged Individualist
May 9:	2. The Dream of Success
May 16:	3. The Pursuit of Pleasure
May 23:	4. The Fruits of Wisdom

B

00014

HORIZONS '76

Within the American Revolution Bicentennial Administration's (ARBA's) mandate to relate the basic principles on which the Nation was founded to Bicentennial programs, Horizons '76 is primarily future oriented. Within the ARBA's charge to provide coordination and leadership for the 200th commemoration, Horizons '76 encompasses the substantial portion of responsibilities to meet the President's call for

> . . . this to be the occasion for looking ahead, for defining and dedicating ourselves to our common purposes, and for speeding the accomplishment of specific local projects responsive to our changing national priorities.

The President also emphasized the desirability of a central and unifying theme for the Bicentennial: Improving the quality of life.

Neither the President, the Congress, nor the ARBA would represent that the programs the ARBA supports, endorses, or activates can provide a panacea for all the ills of our society. The ARBA's role is seen to be that of a catalyst in both the public and private sectors to bring forth by 1976 and beyond new levels of achievement. Hopefully, from programs thus begun will flow a continuum of improvements in the quality of life for every American, even into Century III.

The ARBA has reflected the view that the major Horizons '76 program which can both involve every American and lead to improvements in the quality of life for every American is "Call for Achievement." It proposes that the American people where they live, where they work, or wherever they are joined by a commonality of interest come together to define their shared aims, to establish plans and priorities for their achievement in line with their resources, and then to work vigorously together for achievements.

In addition to "Call for Achievement" the ARBA will concentrate the limited resources it can command to have maximum impact upon improvement in quality of life in Century III. Priority will be given to the best projects so that, when the fireworks have faded and the parades are over, it can be said people are living better because we applied to the future the best of the principles and spirit of the past.

HERITAGE '76

The heritage of America embraces the whole country. It is the substance of our collective memory. The Bicentennial Era is rich in historic events to be commemorated and provides opportunity for direct citizen participation in examining the heritage and values of this nation. The discovery of this heritage is an exciting experience; one to give optimism and confidence to all Americans. The American Revolution Bicentennial Administration (ARBA) urges all public and private groups in America to recall these first 200 years of growth and development. July 4, 1976 will close the second century of this Nation's existence. We have progressed from the time of a 4-week Atlantic crossing in 1776 to a 3-day voyage to the moon.

The Bicentennial is the anniversary of these first 200 years of growth and development. Though this Nation is now troubled by both ancient and modern problems of human society, the ARBA first urges an examination of our country: its heritage and values. The term "American know-how" is not folklore. We are a Nation of doers. We have faced countless problems and have continued to function and grow under our establishing Constitution longer than any other contemporary Nation. This heritage of acting, of change, and of willingness to change will carry America forward to its third century. The discovery of this heritage is an exciting experience; one to give optimism and confidence to all Americans.

Heritage '76 is concerned not only with the past but also with the present and the future. It is as interested in the continuity and contemporary validity of the ideas of the Revolution as it is in the origin and evolution of those ideas. It is as much concerned with the present state of our national inheritance as it is with the events which let up to the Declaration of Independence and the Constitution.

Heritage '76 recognizes that the American Revolution is a permanent process of renewal, change, and imporvement in American life; that political institutions and forms of government, as well as all the agencies of social responsibility, must reflect the times and adapt to changing needs; that in 1976, as in 1776, social, economic, and political systems must serve the ultimate purposes of a democratic nation to free men from tyranny and oppression, from injustice, from human deprivation and the denial of human rights, and from the degradation and destruction of the natural habitat and the social environment. The American Revolution is a continuing revolution, and the "pursuit of happiness" a continuing quest.

FESTIVAL USA

Festival USA is a central and unique component of the Bicentennial. It evokes the spirit of hospitality and movement which has characterized American development; it invites Americans to share experiences with each other and with their visitors and thus to enhance understanding; it encourages everyone to participate in the Bicentennial. Festival USA is firmly focused on people, the sights and the sounds of the people - - all the people - - the multiplicity of their ideas, their expressions, their interests which best convey the diversity of our culture, the warmth of our hospitality, the vitality of our society, the tradition upon which we draw and the traditions we create.

Our Nation, founded by pioneers, built by immigrants, and strengthened by refugees should pay tribute to the nations of the world whose contributions of ideas and people have played so great a role in our growth. What better way to pay that tribute than to invite as many visitors as possible to share the Bicentennial with us? We ask the countries of the world to send us their people - - their scholars, their young people, their artists, their professions, their families; to have them bring and leave with us some aspect of themselves and their culture.

Through Festival USA villages, towns, cities, States, organizations, and families will be encouraged to open their doors to each other and visitors, to beautify their communities, and to stage festivals, fairs, and pageants. The volunteer spirit has made this country great. The ARBA hopes that Festival USA will revive and strengthen that spirit.

American Issues Forum

The American Issues Forum is a National Bicentennial Program developed under the auspices of the National Endowment for the Humanities and co-sponsored by the American Revolution Bicentennial Administration. The Forum's program is designed to permit the entire population - - people of all ages, backgrounds and interests - - to engage in serious examination of issues fundamental to the development and future of American society. Issues and topics set forth by the Forum have been selected for incorporation in the Guide because honest attempts should be made to apply the Issues to our regional theme.

Although the topics have been put forth by the American Issues Forum in a sequential approach, they have been rearranged in the **Guide** to apply directly to the ten units. In using the Issues, teachers can follow the calendar of topics presented here as supplementary material or they can utilize the dialogue topics cited on the divider tabs at the beginning of each unit. Either approach will stimulate students, teachers, parents and other community members to re-examine their value structures - - those things that truly make America a nation.

The most appealing characteristic of the American Issues Forum is its emphasis upon dialogue - - the art of discussion. This national project is a unique attempt to gain community involvement. The program is not limited to school use, rather it emphasizes the idea that public and private agencies should implement the Forum's nine central issues and thirty-six sub-topics in their programs. Churches, service groups, fraternal organizations, clubs and other groups are invited to use speakers, films, panels, symposia, plays, coffee hours, essay contests and a host of other activities to bring the Issues before their membership. Detailed information on the national program is available to groups and individuals from:

The American Issues Forum
National Endowment for the Humanities
Washington, DC 20506

or

Regional American Issues Forum Program
Office of the President
University of Denver
Denver, CO 80210

It is not the purpose of this **Guide** to go into great detail over any topic or issue. However, since it is helpful for teachers to have the calendar of topics, it has been included here. The topics warrant serious consideration when planning your social studies, language arts or citizenship courses. A dialogue approach to the Issues will generate activities which can involve all students in your classroom or school. Hopefully, the topics will extend to "dinner table conversations" in students' homes and will also be utilized by the public. Teacher and classroom leadership is essential in bringing the topics into the community, and we encourage you to take the challenge of providing a guiding role in this project.

On the preceding divider tab is printed the American Issues Forum Calendar of Topics. As you will note, there are topics for each month and themes for each week. In the **Guide's** subsequent units, there is a specific set of American Issues Forum Activities cited on each divider tab. Monthly topics are printed in bold type, and weekly themes are placed in quotes for your convenience. These are suggestions for activities, and it is expected that teachers who use the **Guide** will expand on this information.

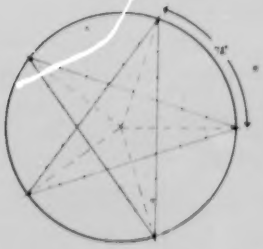
The American Issues Forum looks at America. It asks what is America? How did it come to be what it is? And what are the problems that disturb Americans today? With a look at the past to find whence we came, we find traditions, diversities and similarities, compromises and conflicts. What traditions do we want to keep or renew? In looking at the Issues, we find some disparities between our ideals and our practices - - successes mingled with failures. Ultimately, a look at the present and into the future moves us to find the ideals and practices we "hold near and dear" and want to keep as part of our American heritage. The Issues are as broad as America. Our challenge is to relate them to the Western Frontier and Upper Missouri region and make them part of our immediate lives.

How to Make a Bicentennial Symbol

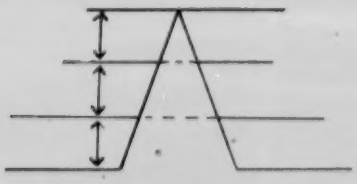
Here is the symbol that will clearly identify your bulletin boards, stories, games and projects with the Bicentennial. Follow these directions and make a 2-D design. Or, use your imagination and make it 3-D! (Also a good math project, teachers!)

MATERIALS:

Pencil, ruler, eraser, black felt tip pen, compass and protractor. Draw lightly.



1. Using a compass, make a circle the size of the inside star. Mark off 72 degree segments with the protractor. Connect points to make a star. Divide each arm into three sections.

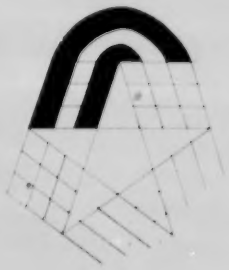


2. Line up marks across from each other and draw lines to make grids in corners. (see detail) Be sure grid lines are also parallel to the star.

3. Freehand, make the curves around the points. Be careful to space evenly.

4. To fill in start with the outside space starting at any point. Blacken to the first stop or line. Then do the inside the same. Continue around. Erase unnecessary lines.

   This design is done more easily on a small scale.



Bulletin Board Ideas

Pick a Theme:

Picking a theme is, perhaps, the most important and sometimes the most difficult part of your bulletin board. However, you are in luck! This booklet, along with the American Issues Forum Calendar, should generate a great many ideas.

Means and Materials:

Bulletin Boards may be made of a variety of materials, handled in various ways, by a varying number of people. Some brief suggestions are: corrugated paper, collage, cut-outs, drawings, copies of overhead projections, 3-D objects, etc.

TEACHER'S GUIDE

Teacher's Guide

As has already been stated, the **Guide** has been prepared to give information for transmitting the historical, social, political and cultural roots of the geographical area surrounding the Upper Missouri River and the Rocky Mountains. Immediately the questions arise, "How much should be taught?" and "How much should students be expected to know?" There is so much to learn - - names, dates, places, and events. Obviously there is no obligation to have the students master every detail covered in the **Guide,** however, it is imperative that social studies teachers stimulate the interest and curiosity that will bring about an awareness of the rich heritage that belongs to students. It is also imperative that teachers widen this panorama so that it includes the present and future, as well as the past, and so that it deals with the traditions of the Western Frontier and Upper Missouri region.

How then can we approach actual teaching? The authors have chosen to use a conceptual approach rather than to try to cover all of the explorations, settlers, events, places, names, dates, etc. More attention has been given to the successes, aims, desires, trends, errors, follies, cruelties and consequences than to isolated incidents or highlighting one person or event. In teaching Bicentennial history, teachers should be aware that the 200-year time period under study is only a segment of the total history of the North American continent. Cultural history is infinite and not limited to a particular time, place, people or event. Regardless of the diversity of the cultural setting, however, we see historical parallels, make comparisons and draw conclusions. This we have attempted to do in setting for the conceptual scheme.

The Conceptual Scheme

A concept is a mental construct which isolates common attributes from many facts, objects, incidents, events and so on. A concept is an attempt to bring together a host of experiences which possess common characteristics - - a mental filing system which pockets bits and pieces of information, observations and actions into compartments in our "knowledge banks." In a concept-seeking scheme, we attempt to draw mental parallels or bring arrangement to isolated bits of knowledge. In social studies these arrangements fall into such compartments as social concepts, political concepts, historical concepts, and so on.

The unique feature of developing cultural history is that there is a heavy dependency upon interrelated and cross referenced concepts. Social concepts can not be taught isolated from economic and historical concepts. They are interdependent and contribute to the cultural "whole." Thus the conceptual scheme for this **Guide** emphasizes the necessity for a cultural synthesis as we study the Western Frontier and Upper Missouri region. The **Guide** deals with the study of human relationships in a geographic setting. By using the conceptual approach we can apply the past to the present. We are not so concerned with who was "right" or "wrong," as we are concerned with examining truths from as many points of view as possible.

In the accompanying diagram, the conceptual scheme has been presented in graphic form. It can be seen that teachers' roles are to move the students from a state of **limited awareness** to that of **cultural knowledge.** There are seven fundamental concepts advanced in each of the ten teaching units in the **Guide.** They range from a general statement about the unit under investigation to a specific statement for the present and a projection for the future. By using activities and resources of this **Guide,** plus classroom interaction, learning progresses from a state of limited awareness to a well orchestrated or synthesized knowledge. As in most historical studies, concepts are somewhat sequential, and historical content progresses from the past to the present.

Teachers are expected to utilize their own best methods to present the concept scheme to students. No attempt has been made to outline when a landmark should be used or whether the narratives should be read to the class or given in lectures by teachers. Similarly, no attempt has been made to tell teachers how to structure the cognitive and behavioral themes in terms of the units. Of major importance, however, is the necessity to teach all concepts advanced at the beginning of each unit. The puzzles, "how to's" and resource materials are aids to help teachers relate the concepts to students.

The Role of the Teacher

The authors see the roles of teachers in several categories - - guides, managers, confronters, encouragers, facilitators, diagnosticians, prescribers and, of course, evaluators. They use a variety of

teaching techniques to induce questioning which then leads students to explore causes, possibilities and probabilities. By using role playing, large and small group discussions, value-seeking sessions and individualized packets, effective teachers will present exciting courses in the Bicentennial year. Here are some suggested techniques:

1. Focus on questioning rather than telling:
   a. Observing and seeking - - "What happened?" "What do you find?" "What did they do?" "Did anything else happen?"
   b. Analysis - - "What caused this problem?" "Who caused the confrontation?" "What hidden causes do you think were present?"
   c. Synthesis - - "What other problems are related to this concern?" "What other events were going on in the region?"
   d. Prediction - - "What will happen if this activity is continued?" "Who will benefit (or suffer) if this action is taken?" "What will probably happen to change this trend?"
   e. Value-seeking - - "What belief do people hold who would say this?" "If you had to choose . . . ?" "Do you really care if this happens?" "What can be done?"
2. Introduce the unit of study by setting up a conflict situation. Using the Government and Politics unit, for example:
   a. Suppose that Asians rather than Europeans were the major immigrants to this continent. What would have happened to the governmental structure? Would it still be democratic or would it be more socialistic?
   b. What would have happened if the French had not sold the Louisiana Purchase to the United States? What kind of governmental structure would there be in the region today?
3. Utilize role playing, pantomime to gain the concept transmission.
4. Encourage the class to work in teams. Divide the activities into interest groups and encourage reports or shared findings.
5. Place more emphasis on participation than on evaluation. Be sure that all students are involved.
6. Emphasize the ethical, moral and value-seeking topics advanced by the American Issues Forum.
7. Stress the regional nature of the **Guide**; sufficient emphasis has been placed upon local, county and state concerns.

Evaluation

Teachers will want to know how well students are gaining information presented through the use of the **Guide.** It is possible to test for vocabulary building, dates, names, events, and so on from the material presented in the narratives, landmarks, "how to's" and puzzles. In the landmarks, for example, there are vocabulary lists. Many suggested topics for essay or theme writing can be gleaned from the American Issues Forum topics and themes. The possibilities for day by day evaluation and unit tests are numerous.

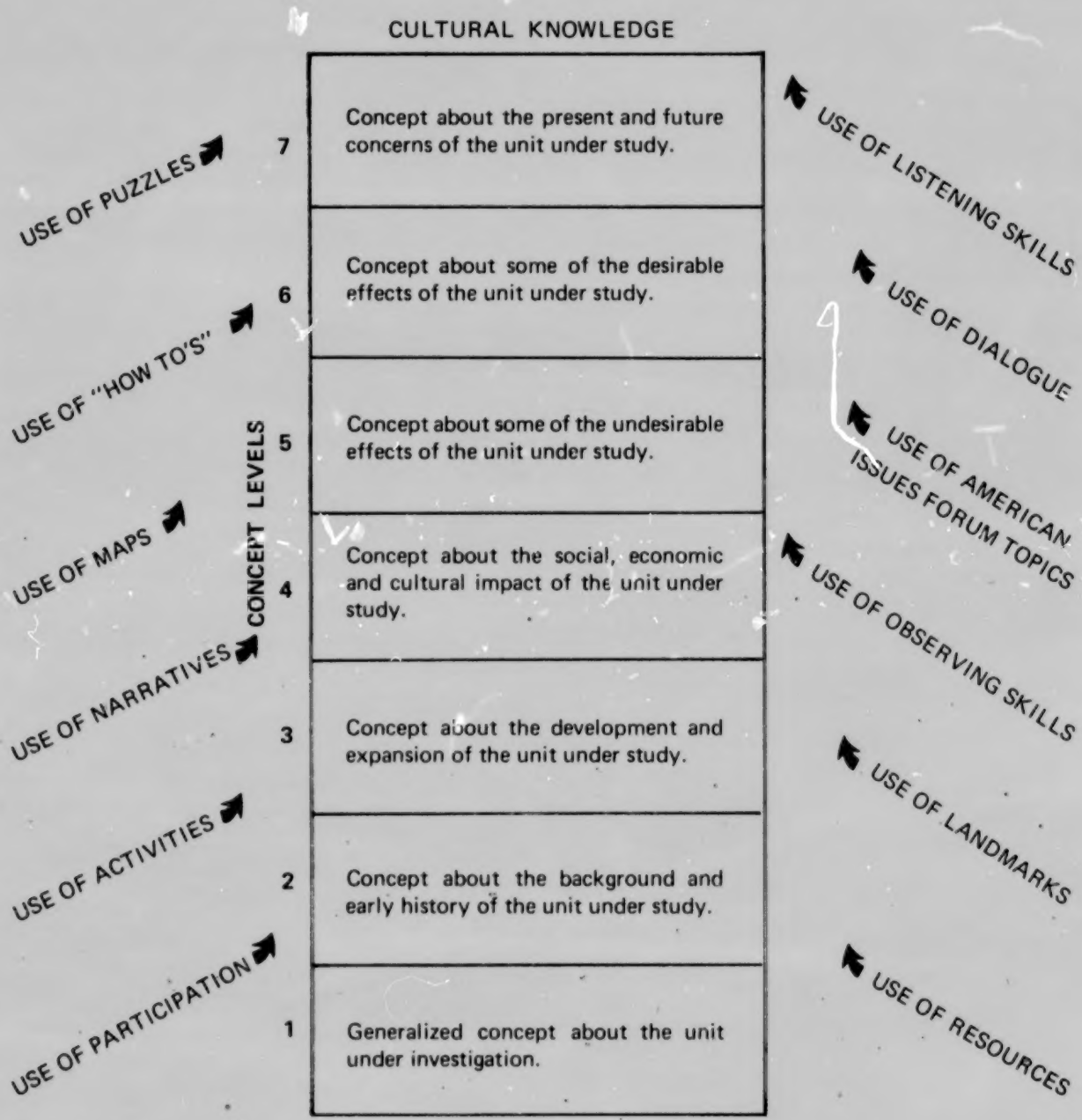
Ultimately, the authors believe that the most important evaluation must be that of gaining information which tells teachers that students have gained understanding of the concepts advanced in each unit. Re-examine the diagram which presents the conceptual scheme for teaching the cultural history. Does the student understand the generalized concept, background and early development, development and expansion, etc. of each of the units under investigation? In the unit on Culture, for instance, it serves little purpose to know the names of the various literary figures and their works if the student does not comprehend that these people were important in giving the region part of its cultural identity.

Evaluation should be sought from process as well as product, for example, developing displays, models, bulletin boards and any of the other "101 Things." Evaluation credit should be given for planning and participation. Teachers should encourage all students to become involved in this, their Bicentennial year.

00021

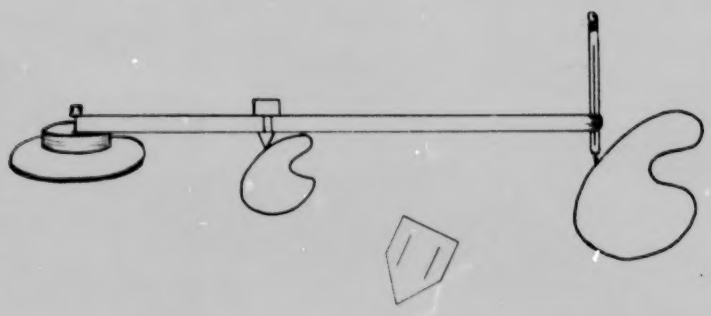
Conceptual Scheme

for Teaching the
Cultural History and Geography of the
Western Frontier and Upper Missouri Region


CULTURAL KNOWLEDGE
CONCEPT LEVELS
7
Concept about the present and future concerns of the unit under study.
6
Concept about some of the desirable effects of the unit under study.
5
Concept about some of the undesirable effects of the unit under study.
4
Concept about the social, economic and cultural impact of the unit under study.
3
Concept about the development and expansion of the unit under study.
2
Concept about the background and early history of the unit under study.
1
Generalized concept about the unit under investigation.
USE OF PUZZLES
USE OF "HOW TO'S"
USE OF MAPS
USE OF NARRATIVES
USE OF ACTIVITIES
USE OF PARTICIPATION
USE OF LISTENING SKILLS
USE OF DIALOGUE
USE OF AMERICAN ISSUES FORUM TOPICS
USE OF OBSERVING SKILLS
USE OF LANDMARKS
USE OF RESOURCES
LIMITED AWARENESS

00022

Reproduce and Display your Projects



EXTENDED ARM FOR ENLARGING

Have a favorite picture you want enlarged? A pattern you just can not seem to get right? Try this simple mechanism.

a. Push pin or suction cup firmly attached to a table top or board.

b. A long piece of good quality rubber band with a paper pointer attached.

c. Pencil or pen. Position of the pointer on the rubber band determines the number of times of the enlargement. Make the pointer follow the drawing and be sure the pen or pencil is vertical at all times.

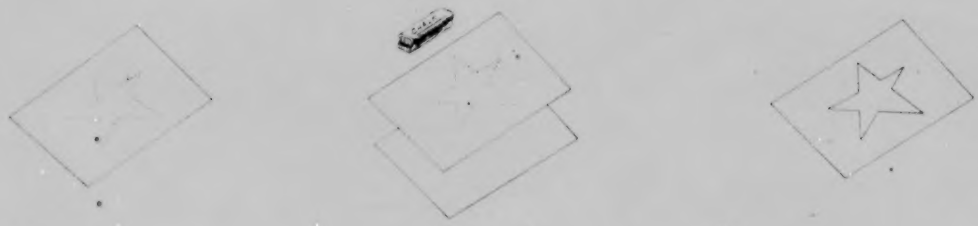
WAX PAPER MOUNTING

This procedure is fast and easy. It uses a little known quality of wax paper - - self adhesiveness with heat. Use it for just about anything.

Use one sheet of wax paper as the base.

Place your composition on top.

Cover it with a second clean sheet of paper. Iron carefully at a warm setting.



POUNCE PATTERN

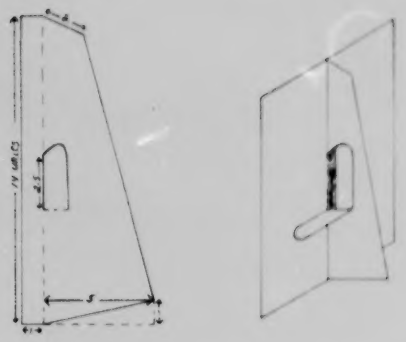
In imitation of the great masters, we use this method of transfer. It is for same size and direct reproduction from a working drawing or pattern.

First of all, trace an outline of the original on tracing paper.

Perforate the outline of the pattern on heavy paper.

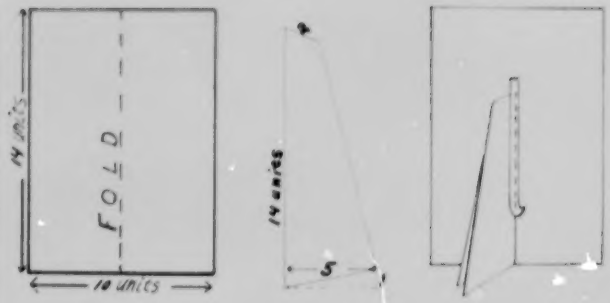
Place the pattern over a good sheet. Dust with chalk.

Fill in the transferred design as desired or coat with shellac or plastic spray. It will last years.



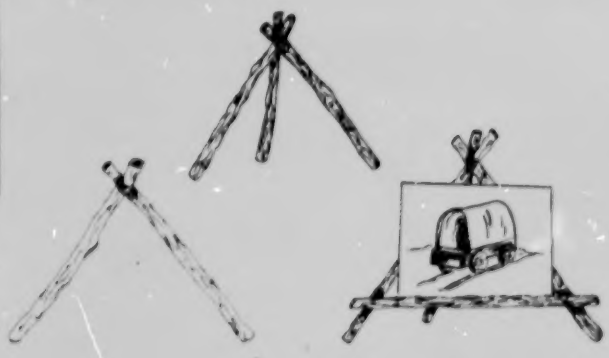
ATTACHED EASEL (Lock Wing)

1. Cut one according to dimensions.
2. Fold on dotted line.
3. Cut on solid line and fold on dotted making the shape shown.
4. Tape folded edge to center of back as shown.



ATTACHED EASEL (Simple Wing)

1. Cut sturdy paper as above. Fold in half.
2. Trim top and bottom to widths shown making angles.
3. Paper tape to back of project.

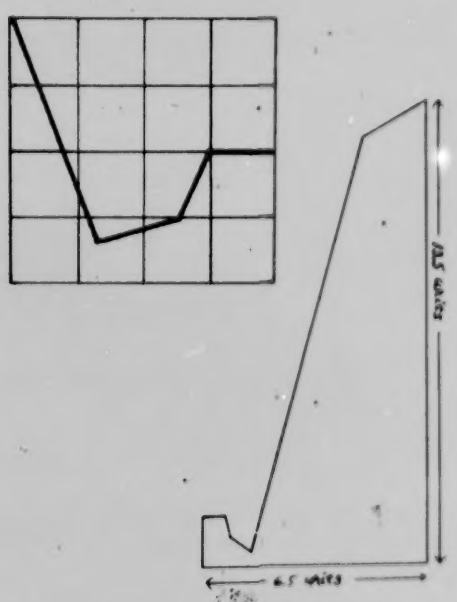


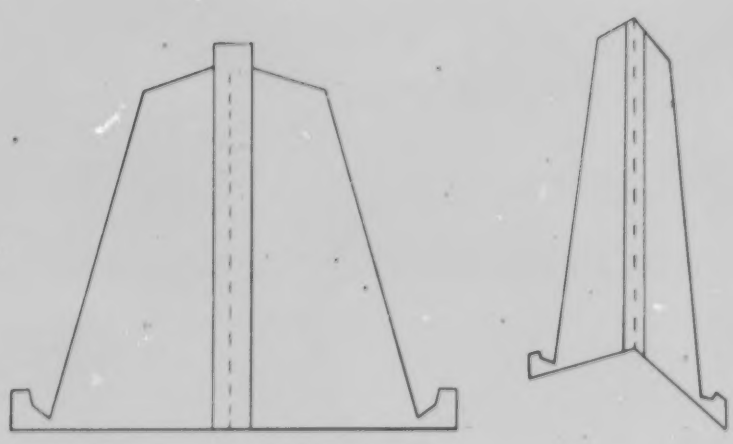
TWIG EASEL

Using twine, tie together 2 sticks of equal length. A shorter 3rd stick is the back leg. Add a 4th longer stick for the cross piece and tie in place. Be sure knots are hidden.

FOLDING EASEL

1. Cut 2.
2. Tape together on both sides using cloth tape.
3. Bend at center. 2-D art work rests in grooves.



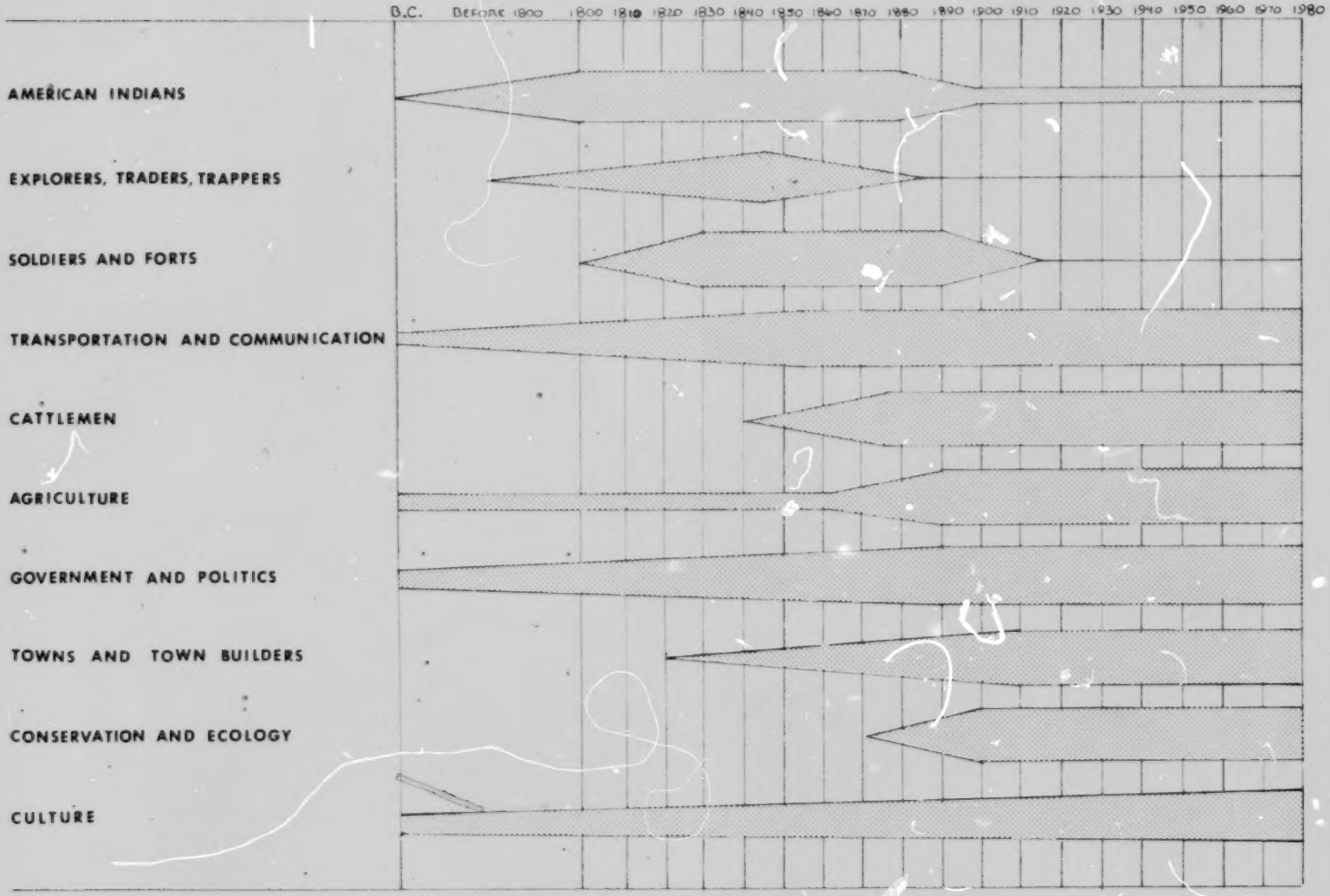


00024

MAPS and CHARTS

GENERAL TIME-LINE CHART

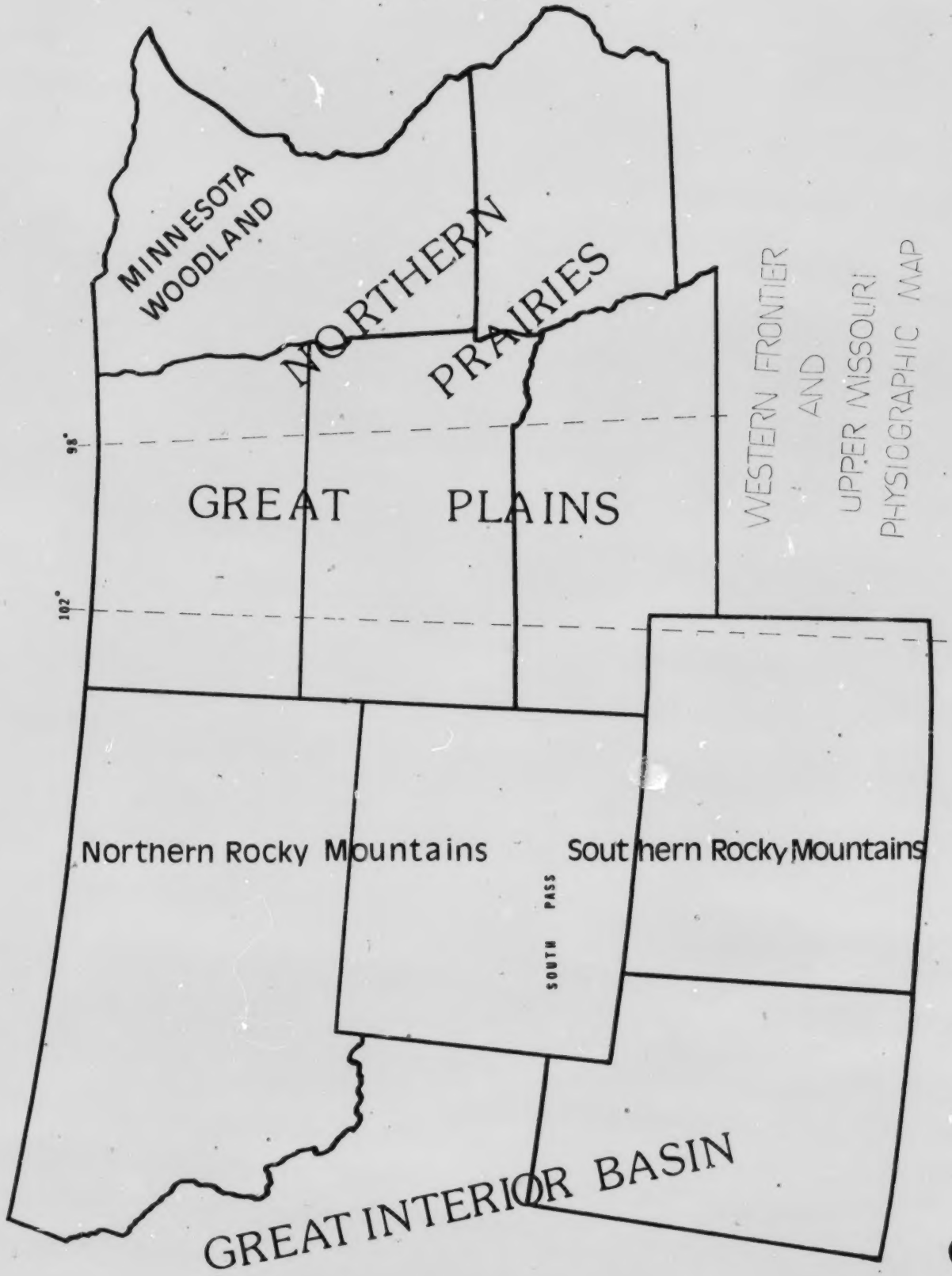
OF MAJOR CONCERNS IN THE WESTERN FRONTIER AND UPPER MISSOURI



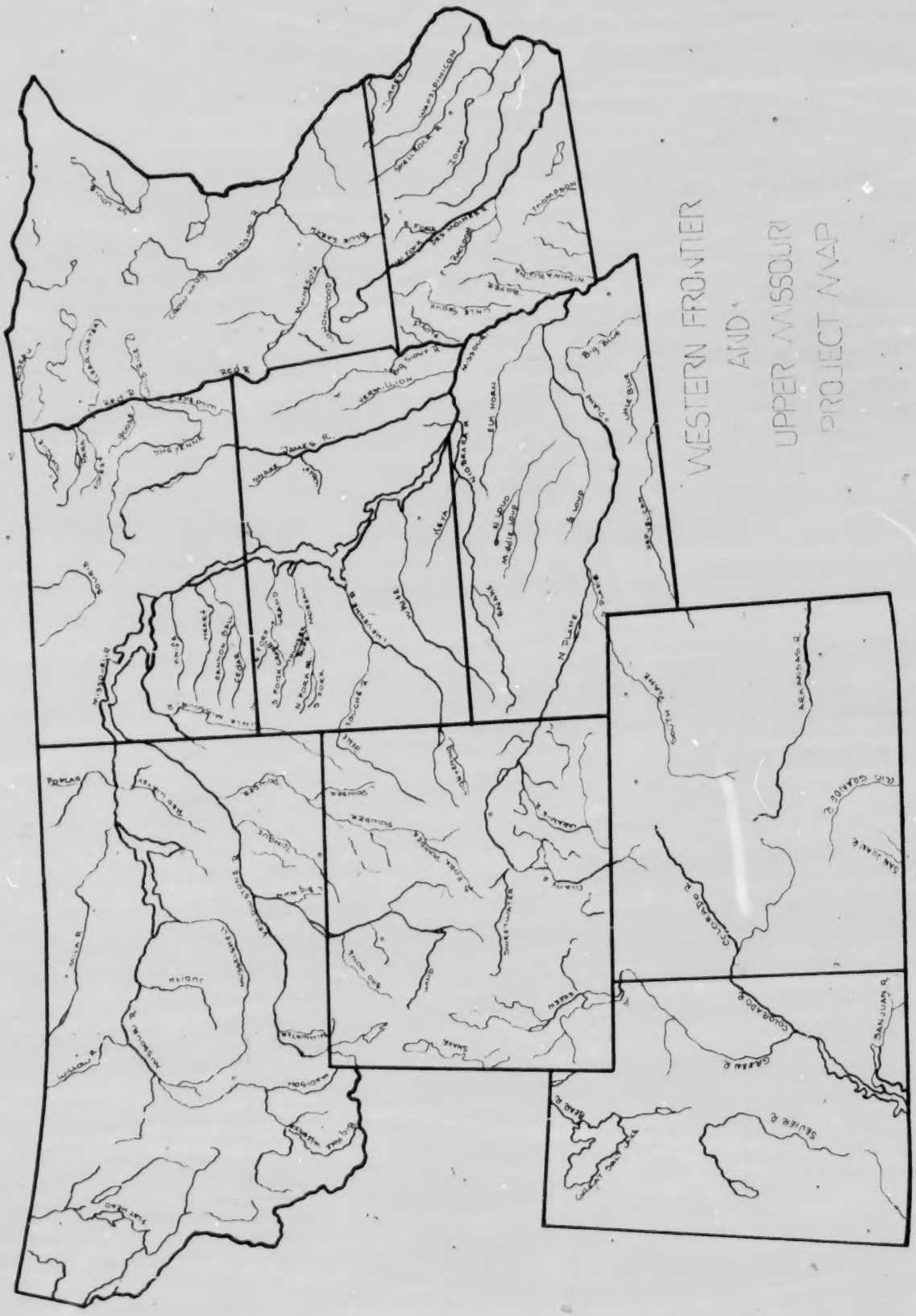
92000

UNITED STATES OUTLINE MAP

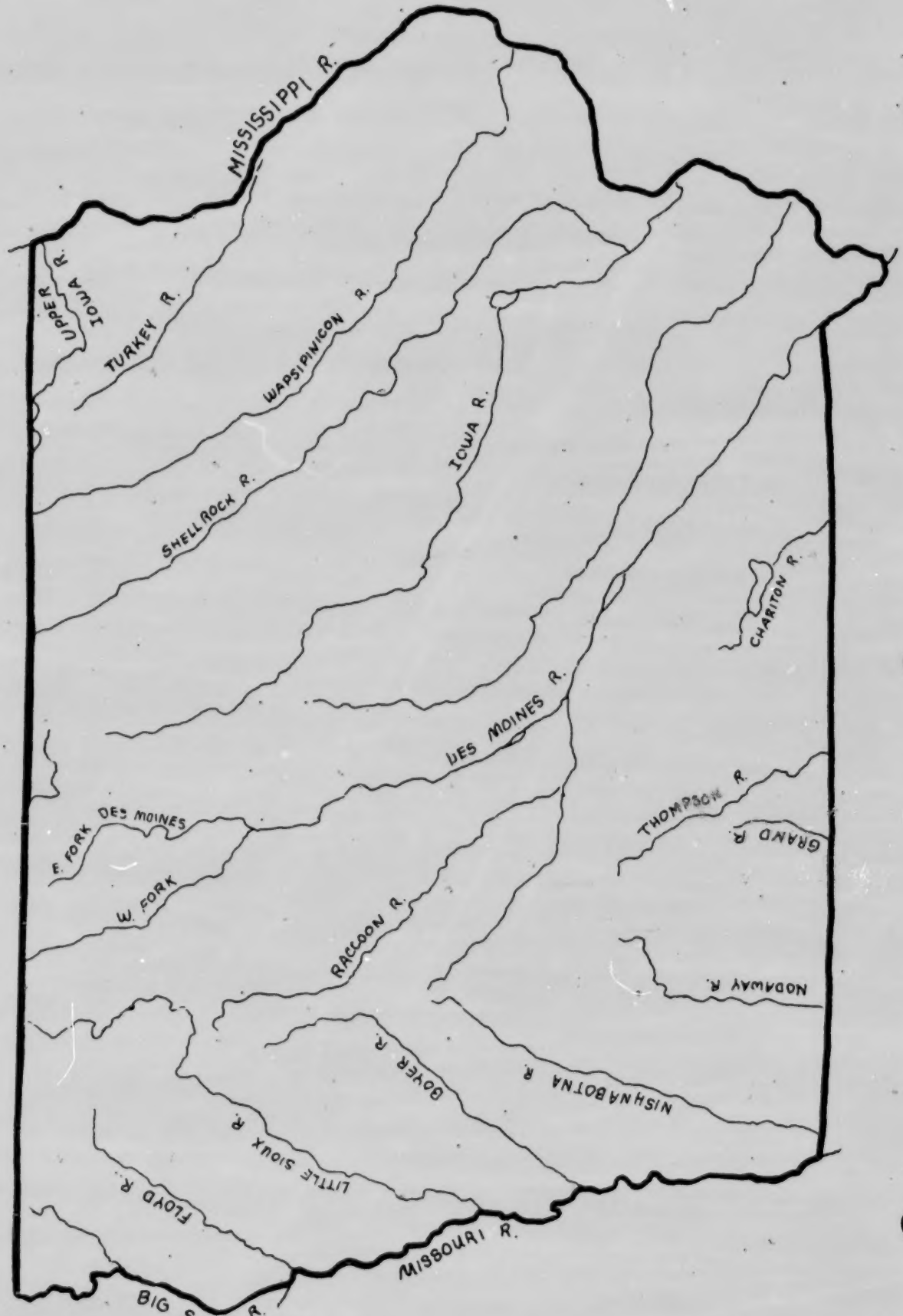
00027


MINNESOTA WOODLAND
NORTHERN PRAIRIES
WESTERN FRONTIER AND UPPER MISSOURI PHYSIOGRAPHIC MAP
98°
102°
GREAT PLAINS
Northern Rocky Mountains
SOUTH PASS
Southern Rocky Mountains
GREAT INTERIOR BASIN

WESTERN FRONTIER
AND
UPPER MISSOURI
OUTLINE MAP


WESTERN FRONTIER
AND
UPPER MISSOURI
PROJECT MAP

IOWA OUTLINE MAP

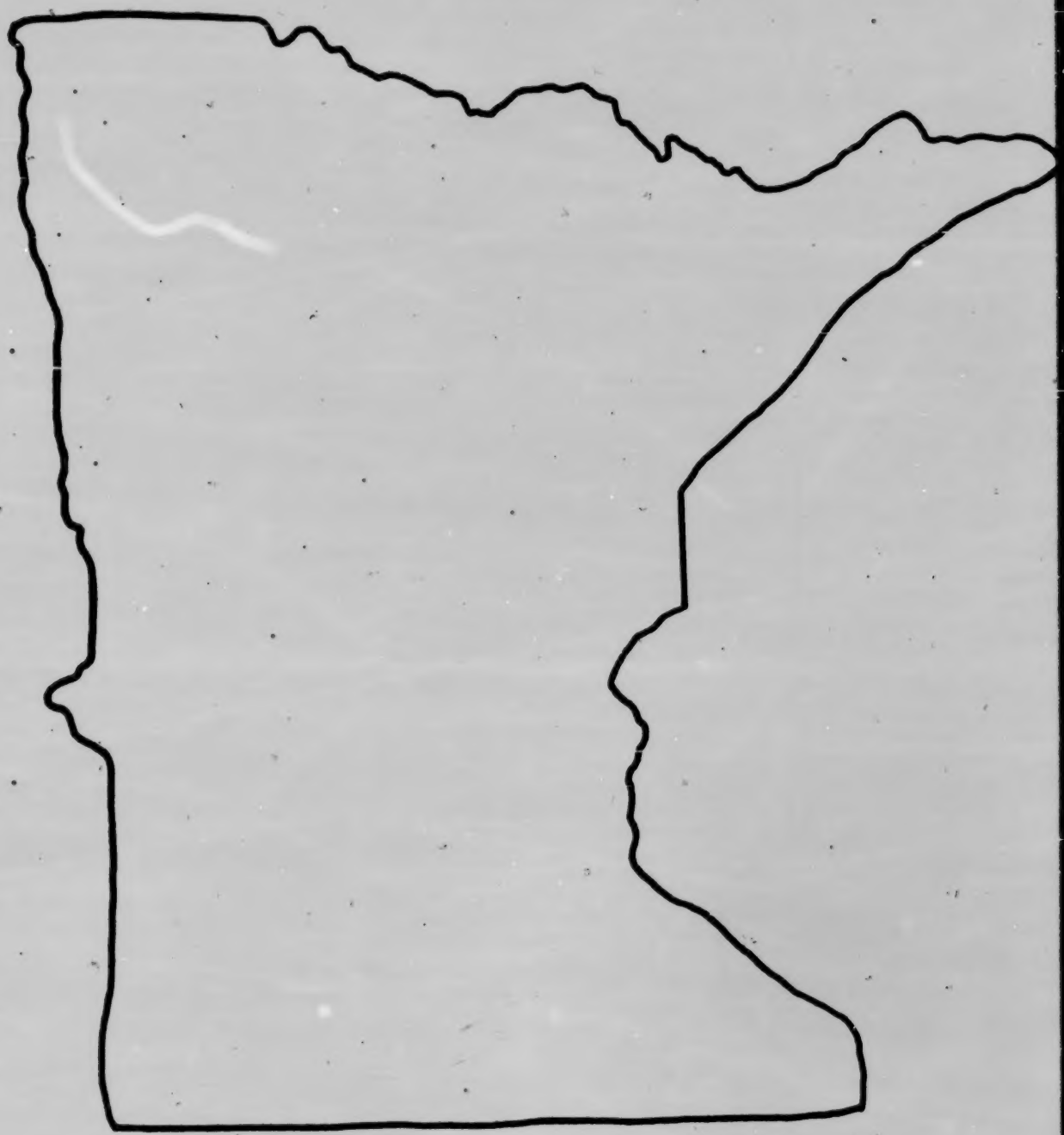


IOWA PROJECT MAP

D-8

00032

MINNESOTA OUTLINE MAP



MINNESOTA PROJECT MAP

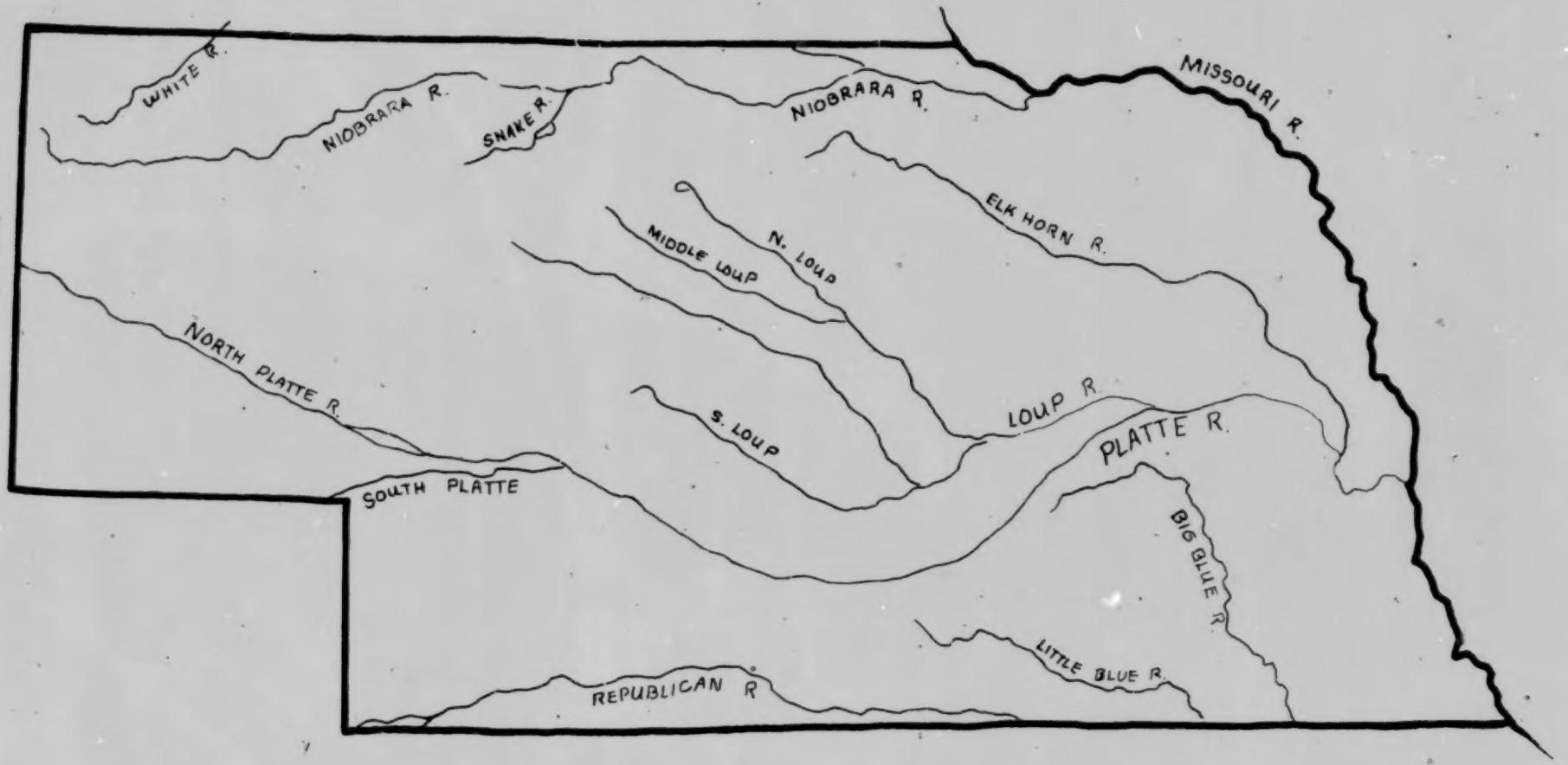
NEBRASKA OUTLINE MAP

00035

D-12

NEBRASKA PROJECT MAP

00036



COLORADO OUTLINE MAP

COLORADO PROJECT MAP

NORTH DAKOTA OUTLINE MAP

NORTH DAKOTA PROJECT MAP

SOUTH DAKOTA OUTLINE MAP

00041

SOUTH DAKOTA PROJECT MAP

00042

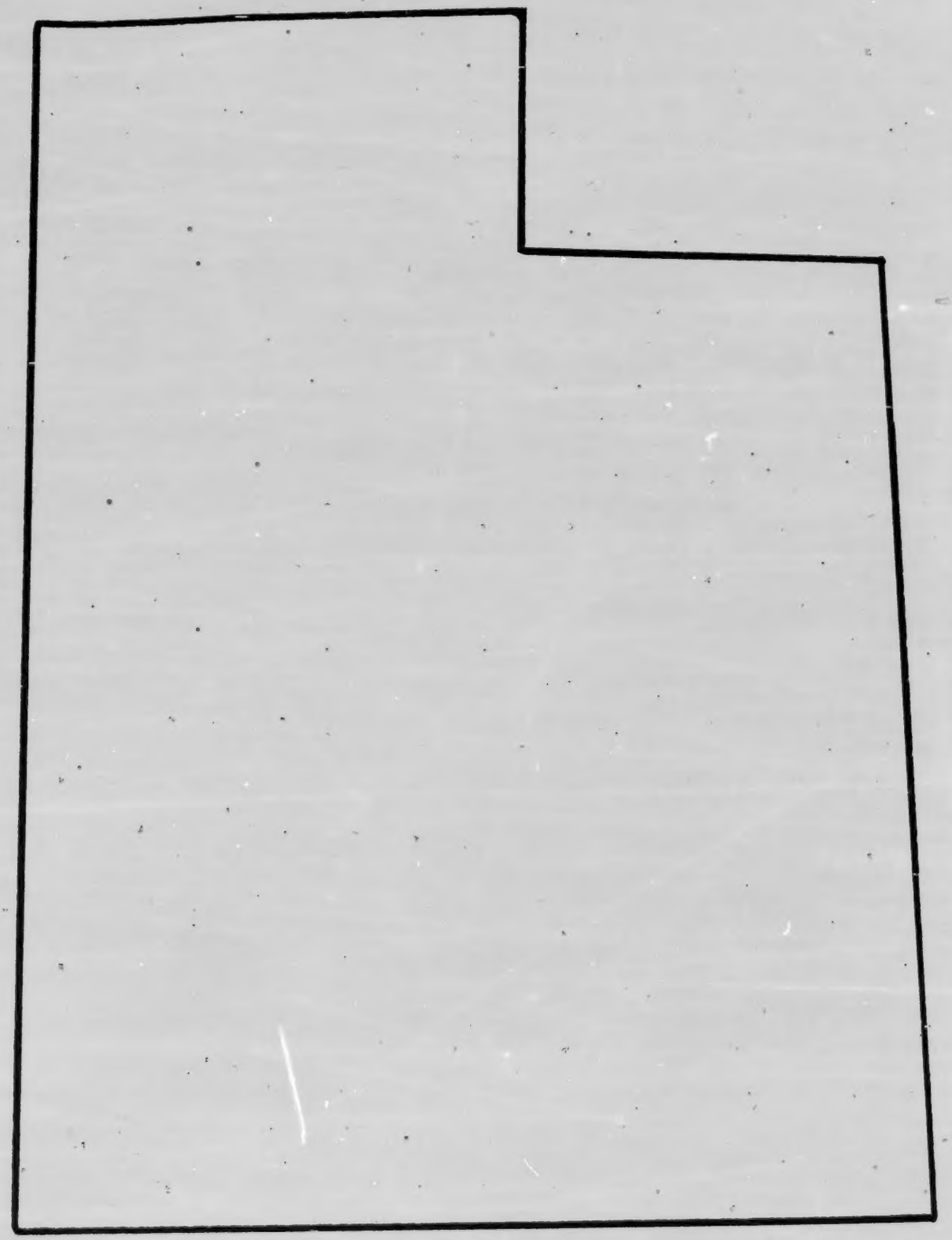
MONTANA OUTLINE MAP

MONTANA PROJECT MAP

WYOMING OUTLINE MAP

WYOMING PROJECT MAP

UTAH OUTLINE MAP



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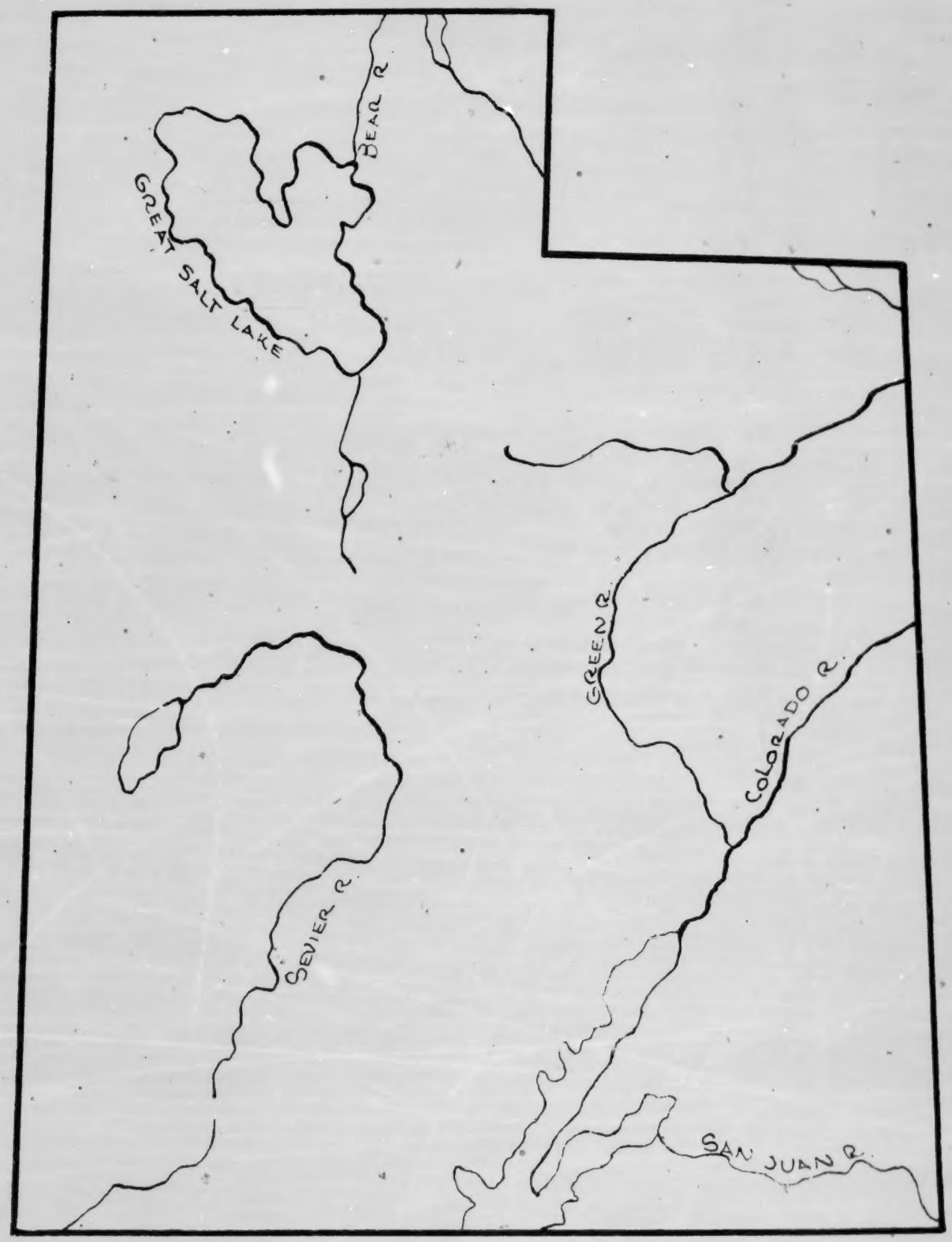
UTAH PROJECT MAP



00048

AMERICAN INDIANS

CONCEPTS TO BE LEARNED

- The origin of American Indian tribes is a mystery that has perplexed historians, anthropologists and sociologists for many years. Theories range from views handed down through the tribes by their forebears that "they were always here" since the creation of man, to the "Bering land bridge" hypothesis of non-Indian scholars.
- Evidence in the form of artifacts, cave-writings and archeological finds clearly indicates that American Indians were here many centuries before the first European visited the continent. Most of the tribes in the region under study lived in semi-sedentary or nomadic cultures.
- Father Louis Hennepin, who visited the Sioux in eastern Minnesota during 1680, was the first European to write a detailed account of the life-style of prairie Indians west of the upper Mississippi Valley. Subsequently, other writers and artists who followed tried to capture the habits, social customs, rituals and tribal dress of these native Americans in stories and on canvas before influences imposed by European immigrants began to change tribal traditions.
- Immediately following contact with explorers, traders and trappers, the life-styles of American Indians in the region began to change, and this eventually led to a breakdown in native cultures.
- The sovereignty of the United States over the independent and free life-styles of American Indians was a source of conflict between the two cultures, and it was compounded by white men's fur trade activities, gold rushes, homesteading and ranching.
- Through the terms of treaties, laws of Congress and military actions, the American Indians in the Western Frontier and Upper Missouri gradually were brought "under the protection of the United States" in the 19th Century, and for all practical purposes, Indian leaders lost their political authority.
- Simultaneously, "civilization policies" were imposed upon the American Indians by the United States government, missionaires and educators, with the ultimate goal of influencing Indians to adapt to the Anglo-American way of life.
- Then, in the 20th Century, the "Indian New Deal" was formulated by the Franklin Roosevelt administration, and since that time the United States government has attempted to "regenerate the Indians' culture" by allowing them greater status, responsibility and power in self-government - - "self-determination."
- Since World War II, government agencies have also made unprecidented sums of monies available to the tribes. Some has come as "developmental money", through the Indian Bureau, Office of Education, etc; some also has been paid as "conscience money" through congressional appropriation, approved by the Indian Claims Commission.
- Much understanding and dedicated effort on the parts of Indian and non-Indian people in America are needed today if Indians are to succeed in gaining the identity and prestige they deserve.

SUGGESTIONS FOR ACTION-CONSTRUCTION ORIENTED PROJECTS

- Many schools are holding American Indian awareness days or weeks in their communities. Have your class discuss the possibility of such a venture.
- Construct a model Indian village in a window or table-top display. Try to create a three-dimensional land-form that represents some area campsite used by Indians in prehistoric times.
- Make a bulletin board showing the location of Indian reservations in the region. List information about the tribes, and include names of famous leaders, current statistics about the tribes, and some of the industries and activities of these people today. "Dress up" the display with pictures.
- Indian costumes, regalia and pictures of dancers might be featured on another bulletin board.
- If there is an Indian museum in your area, schedule a field trip for your class and visit it.

USING THE "HOW TO PROJECTS"

- This is a fun unit for students. Using the "How to Make a Tipi" pattern, your class can construct a fifteen-inch scale model or a fifteen-foot real tipi. Directions for erecting the tipi are included. Consult Indian leaders (if possible) in your area for markings and specifics which relate to their tribes.
- "How to Make a Canoe" is a simple project that can be used in any art or social studies class. You may wish to find directions for a more complicated model.
- If you can get a model, or a small ceramic horse or dog, you can add considerably to the "How to Make a Travois" plan, and incorporate it into a three-dimensional display.
- Bead-weaving and gourd-making are starters for a display of Indian artifacts. Also include cradle boards, belts, war bonnets, spears and many other items which will make your display complete. Consult Indian resource people for details.

SUGGESTIONS FOR LISTENING-OBSERVING ACTIVITIES

- Examine the accompanying maps in this section which show the location of the American Indian tribes in 1815, 1860 and the present. Discuss the policies of the government that concentrated tribes on reservations. What value structure perpetrated this type of action? What value alternatives face minority cultures that are being taken over by majority cultures? (Value exploration and discussion)
- Discuss with the class the "civilization policy" imposed upon American Indians in the 19th Century. What alternatives did the United States government have? Has any other nation's policy been different or "better?" Check Paraguay, Chile, Argentina, Canada and other sister nations in the Western Hemisphere. (Problem solving and retrospect)
- Invite a Native American speaker to your class to speak about the Indian people's use of self-determination policies to gain positive identities. What gains have they made, and what problems are facing them today? (Speaker-discussion)
- Multi-cultural awareness materials are available in most schools throughout the region. While the theme of this section deals principally with American Indians, what other minority groups live in the area, state and region? What can we learn about their cultures and identities? (Multi-cultural awareness)
- Invite an American Indian who is knowledgable about Indian music and religion to speak to your class. Possibly this person can teach the children songs and dances. (Listening-participation)

SUGGESTIONS FOR RESEARCH-WRITING REQUIREMENTS

- As a supplement to the accompanying landmarks on American Indians, have your students do research and make written reports on other famous Indian leaders in your area and the region.
- Have a small group in your class research theories on how Indian people got to the North American continent. Encyclopedias, history books and anthropology references will supply information.
- Many American Indians served in World War II, the Korean War and the Vietnam War. Have your students look for information about these war heroes and report to your class.
- There are accomplished Indian artists in the region who have painted, drawn and sculptured the American Indian way of life, legends and art forms. A study of these works would require a detailed search, but, in the end, the students will become aware of the many contributions these people have made.
- Study a state and regional map with your students. List the names of towns, counties and places that carry Indian names -- Cheyenne, Wyoming; Omaha, Nebraska; Kalispell, Montana; Yellow-tail Dam; Peublo, Colorado; and Arapaho National Forest to name a few.

AMERICAN ISSUES FORUM ACTIVITIES

- It is imperative that we do not lose sight of the minority groups in our region when we examine issues and topics which constitute the calendar of American Issues. No comprehensive program of examination and discussion is possible unless we consider **all** Americans. Each of the following should be discussed.
- Issues that are of concern to the American Indians in our region appear in all the monthly clusters. Of particular interest, however, are those that deal with the extension of **Unalienable Rights** in the third month. At the time of the writing of the Constitution and the Bill of Rights, the initial writings were directly related to the freedoms extended to the white population.
- Throughout the last two hundred years, it has proved harder than our forefathers envisioned to extend rights to all people. In defining and defending "equal rights" of minority groups, such as Blacks and Indians, many controversies and conflicts have occurred. Needless to say, they are not all settled today. By what standards do we interpret and extend equality? Are some of us "more equal" than others?
- Courts have consistently upheld the extension of the "inherent and unalienable rights of man" to all citizens. When citizenship is extended to any people, aren't they entitled to all the freedoms and liberties of other citizens?
- In the fourth month there is a concern for **A More Perfect Union**, and the emphasis is upon a representative form of government. People elect officials to represent them and their interests. Do our legislators truly represent the minority groups? What can voters do if they are displeased with the attention given to their "issues?"
- In the ninth month, attention is focused upon **Life, Liberty and the Pursuit of Happiness.** This is a vital interest to American Indians. Is freedom and equality an illusion for minority populations? (Sometimes it is easier to perceive our own errors if we witness them in the lives of our neighbors. A study of the history of Haiti is especially instructive.) Can we ever fulfill the American dream without a conscious effort to incorporate the "unalienable rights" of these people?

SUGGESTIONS FOR RESOURCE REFERENCES

Teachers

Ralph K. Andrist, **The Long Death.** New York, 1964.
Edwin T. Denig, **Five Indian Tribes of the Upper Missouri.** Norman, 1961.
William T. Hagen, **American Indians.** Chicago, 1961.
Lee Huddleston, **Origins of American Indians.** Austin, 1967.
Alvin Josephy, **The Patriot Chiefs.** New York, 1967.
Clark Wissler, **Indians of the United States.** New York, 1967.

Students

Bruce Grant, **American Indians, Yesterday and Today.** Dutton, 1960.
Oliver LaFarge, **The American Indian.** Golden Press. 1960.
William K. Powers, **Indians of the Northern Plains.** New York, 1969.
Paul Willman, **Indian Wars and Warriors, West.** New York, 1959.
, **Indians of the Plains.** American Heritage Junior Library, New York, 1960.

AMERICAN INDIANS

One of the most interesting mysteries of New World history is the origin of Native Americans. In many of the tribes, elders express a view, handed down to them by their forebears, that "we were always here." Flatheads, for example, have told how they came to be descendants of "Coyote." The Sun created the heavens and the earth, in the beginning. Because the earth was empty, the Sun created living creatures to occupy it, and gave them powers according to their natural proclivities. Many of the creatures were evil, so the Sun made Coyote and told him to change the earth into a place that was good - - with mountains, forests, animals and fish. Coyote accomplished this, and as he traveled across the earth his wives bore children, who in turn begat tribes of Native American people.

A Sisseton Sioux has described the origin of his tribe in another way. After the creation of the world, Wakantanka, the Holy One, grew uneasy as he walked in the Black Hills because there was "no one he could love," and "no one who could return his love." From the wind and Mother Earth came man - - the son of the Earth, the grandson of Wakantanka - - and the Holy One was no longer lonely.

With equal conviction, most non-Indian scholars hold the view that all Native Americans were immigrants. Reasoning from the assumption that all of the original inhabitants of North America came across the "Bering Land Bridge" thousands of years ago, scholars have confined their search for the origin of Indian tribes to attempts to identify the routes they probably traveled as they moved from Alaska to the places where Europeans first "discovered them."

There is no way to prove which of these two views about American Indian origins is true. Scholars probably will never convince all Indians that scientific inquiry has produced the correct answer; elders of the tribes will not win over most scholars. Accordingly, the search for truth about a tribe's prehistoric origin cannot accomplish much more than to establish the approximate location of the tribe at the time that frontiersmen of European extraction first encountered it. (Accompanying this narrative is a map showing approximately where the major tribes of the region lived at the outset of the 19th Century.)

Prior to the arrival of European explorers and traders, Native Americans shaped civilizations according to the climatic conditions under which they lived and the natural resources available to them. In **The Hoe and the Horse on the Plains,** Preston Holder has described two general types of civilizations extant in the region. Some lived sedentary lives with stable political systems, rigid social structures, and reliable, horticultural economies. Others lived semi-sedentary or nomadic lives with more fluid political and social systems, and they relied largely upon the hunt for subsistence and materials. Often the former type fell victim to attacks by the latter type, but, in the end, both were weakened by wars and rendered vulnerable to influences of European immigrants.

Europeans first entered the region in the quest for imperial rights, precious metals, furs and American Indian souls. Spaniards pressed northward out of Mexico into the Interior Basin and southern Rockies; Frenchmen moved west from the St. Lawrence River Valley. Jean Nicolet identified the Sioux during an expedition from Quebec to Wisconsin in the 1630's. Sieur des Groseillers and Pierre Esprit Radisson traded near the headwaters of the Mississippi River after mid-century. Father Louis Hennepin visited the Sioux in eastern Minnesota during a brief stay in 1680 and returned to Europe to write a classic account of their lifestyle. The Verendryes, after locating trading factories on the plains of southern Manitoba, explored southward to the vicinity of present Pierre, South Dakota. Subsequently, traders continued to move down out of British Canada to exchange wares for robes and pelts, and, after the American Revolution, fur merchants moved up the Missouri River from St. Louis. By the outset of the 19th Century, the fur trade was firmly established along

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the eastern and northern fringes of the region, and it flourished until about the year 1850. By then, most of the fur-bearing animals were gone, and the trade was restricted to limited operations in trading posts scattered across the West.

Traders changed the lives of Indians in the region in several ways. They introduced diseases to which Indians had no immunities and caused epidemics that threatened some tribes with extinction. They sold trade whiskey and firearms, which caused both moral degeneration and wars among the tribes. Traders also caused Indians to become reliant upon manufactured goods, and hence to become vulnerable to manipulation by other groups of intruders.

The next intruders were treaty makers. For nearly a decade after the United States purchased Louisiana, in 1803, federal officials showed little concern about the activities of Indians in the northern part of the Purchase, except to prohibit trade between them and British merchants from Canada. The only official contacts were those accomplished by explorers, such as Meriwether Lewis and William Clark, and Zebulon Pike. However, support given the British by about 100 Sioux during the War of 1812, plus the continuation of illegal trade between the tribes and British merchants, caused concern among government officials about the enforcement of sovereign rights in "Indian Country." Immediately following the War of 1812, leaders of the Sioux tribes were called to Portage des Sioux - - at the confluence of the Mississippi and Missouri Rivers - - and were asked to place their marks on treaties by which they recognized the authority of the United States. In a typical treaty, chiefs from one of the tribes agreed to peace and friendship with citizens of the United States and acknowledged "themselves to be under the protection of the United States . . . and of no other nation, power, or sovereign, whatsoever." In return, the U.S. government agreed that "every injury or act of hostility" committed by one party against the other (during the War of 1812) would be "mutually forgiven and forgot."

Ten years later, representatives from the government met with leaders of the same tribe and asserted U.S. authority in stronger terms. Tribal leaders "admitted" that they resided "within the territorial limits of the United States," acknowledged "U.S. supremacy," and claimed U.S. "protection."

After gaining recognition of U.S. sovereignty, federal officials worked to quiet conflicts between tribes in the eastern part of the region. During the Jackson Period, the War Department removed eastern tribes across the Mississippi River, onto a "big reservation," in order to make the Great Lakes Plains and Gulf Plains available for non-Indian settlement. As eastern tribes crowded into the Great Plains region, War Department officials recognized the need to prevent major inter-tribal wars. To accomplish this, they summoned leaders of tribes located in the northern part of the Louisiana Purchase to Prairie du Chiens, in 1825, - - Sioux, Chippewa, Iowa and several others - - and negotiated a treaty. It began, "The United States of America have seen with much regret, that wars have for many years been carried on" between the various tribes. "To promote peace among" the tribes assembled, "and to establish boundaries among them," and "to remove all causes of future difficulty," agreements were necessary. Accordingly, the treaty established territorial lines between tribes across the region, recorded the acceptance of U.S. sovereignty by leaders of the tribes, and arranged an agreement whereby members of one tribe would not enter lands controlled by members of another without permission. When reinforced by several subsequent agreements, the

Prairie du Chiens Treaty served to maintain peace in the northern reaches of the "big reservation" for many years. (The "big reservation" was a vaguely defined region that encompassed a large part of the trans-Mississippi West - - the "Great American Desert," which was thought to be of little use to people of European extraction. It was established during the second quarter of the 19th Century by public officials who were convinced that temporary segregation was the only policy that could prevent the extermination of most Indians. Indians could survive only if they were placed in isolation for a generation or two - - long enough to adapt to, and prepare themselves for acceptance in, the "melting pot" society of the United States.)

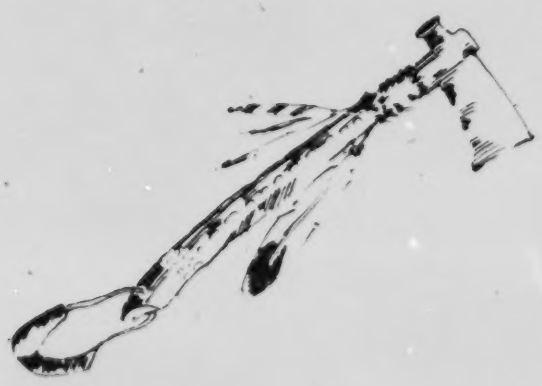
Procedures for acculturation were spelled out in various treaties, laws of Congress and orders issued from the Office of Indian Affairs. In effect, the government generated a five-part plan to facilitate the adaptation of Indians located on the "big reservation" to Anglo-American ways. Indian agents were instructed to encourage tribal members to give up hunting; to adapt to sedentary, agricultural existence; to bring their children into schools where they could learn the fundamentals of Anglo-American culture; to replace traditional Indian religious beliefs with Christian beliefs; and to accept citizenship in the United States at the expense of tribal attachments and loyalties.

As this "civilization policy" went into effect in the northern part of the Louisiana Purchase, missionaires shouldered much of the responsibility for its application. The Pond Brothers (Congregationalists), Stephen Return Riggs (a Congregationalist) and Thomas Williamson (a Presbyterian) worked among the Sioux in Southern Minnesota. Riggs and Williamson composed Sioux dictionaries, set up primary schools at their mission stations along the Minnesota River Valley, encouraged farming and stimulated interest in political and social acculturation. During the 1850's, Riggs gathered eastern Sioux around him at Hazelwood Mission, near Upper Agency, and engineered the establishment of the "Hazelwood Republic," - - a constitutional government that lasted from 1856 to 1862 under the leadership of President Little Paul (Mazakutamane - Fires His Gun As He Walks). Meanwhile, Father Pierre De Smet moved out from St. Louis in response to an appeal from the Flatheads and set up St. Mary's Mission in the Bitterroot Valley, spread the influence of Catholicism across Oregon Country and returned to teach the principles of his denomination among Indians along the Missouri River Valley. Episcopal Bishop Henry Whipple became active in the Minnesota River Valley during the 1860's, etc. Each of these clergymen taught the Indians he contacted "not to pray only," as Edmund Danziger has put it, "but also to work, toil being next to godliness, and after piety, the best aid to good living."

Missionaires should not be discredited for their efforts; they devoted their lives to both "saving the souls" of the people they lived among, and to preparing them for adaptation to the civilization that was almost inevitably to engulf them. Nevertheless, like traders, they undermined the self-sufficiency of Indians and diminished their capacity to defend themselves against intrusions by other groups moving into the region. During the 1840's, farmers began to move across the northern Great Plains and Rockies to settle in Oregon and California; Mormons migrated to Utah, 49ers moved west to the Mother Lode. Indian leaders complained, but federal officials dealt with the

problem by summoning the leaders to Fort Laramie in 1851 and negotiating a new treaty. Gros-ventres, Mandans, Arikaras, Assiniboines, Blackfeet, Crows, Cheyenne, Arapahos and Teton Sioux all agreed to confine themselves to specific areas, gave their consent to allow the construction of roads, and guaranteed safe passage for non-Indians across the Northern Great Plains and Rocky Mountain region. For all practical purposes, the "big reservation" was destroyed.

During the same year, other officials met with chiefs from four eastern Sioux tribes at Mendota and Traverse des Sioux, and negotiated treaties by which the "Santees" surrendered all lands to which they held aboriginal claim and agreed to confine themselves to a narrow strip along the upper Minnesota River Valley. Seven years later, Yankton leaders traveled to the national capitol and accepted a similar treaty, by which they surrendered their aboriginal lands, and agreed to confinement on 400,000 acres on the north bank of the Missouri, up-river from Choteau Creek. The treaties of Mendota, Traverse des Sioux and Washington signalled the introduction of a new policy. The "big reservation" had fallen into disuse because farmers, miners, buffalo hunters, trading post operators and adventurers were closing in along the eastern edge of this region. In order to open up lands for development by non-Indians, government officials began to concentrate tribes on small parcels of land. The policy of "concentration" was applied all across the region in a period of about sixty years, and it resulted in the confinement of all Indian tribes to small tracts of land. The last group in the region to submit was the one headed by Charlot; he finally led his people onto the Flathead Reservation after the turn of the 20th Century.



The adverse effects of "concentration" have been described in detail in Edmund Danziger's 1974 publication, **Indians and Bureaucrats: Administering the Reservation Policy During the Civil War.** Indians suffered as a result of the incompetence of Indian agents; political pressures applied by special frontier groups upon federal agencies; the whiskey trade; cultural clash with non-Indians who settled close to the reservations; "Indian rings" and related plots by non-Indians to profit from treaty payments and annuities through fradulent means; the distraction of Abraham Lincoln's administration during the American Civil War, etc.

Many of the tribes fought back in self-defense. During the 1860's, there was a "Sioux Uprising" in Minnesota; the Sand Creek incident of Colorado; the Apache and Navajo Wars in the Southwest; and Red Cloud's War on the northern Great Plains. In the 1870's, there was the Red River War of western Texas and Oklahoma; further resistance by Apaches in the Southwest; the demise of Black Kettle and his Cheyenne and Arapaho followers

at Washita River in Oklahoma; and the Great Sioux War that led to the death of George A. Custer, and then to the defeat of the Teton Sioux, plus other conflicts of less significance.

After the wars had ended, and Indian arms had failed, some tribal leaders turned to native religions for help and guidance. A famous episode resulted from the appearance of the Ghost Dance religion, which grew up in the Interior Basin under the leadership of Smoholla and Wovoka. This religion taught that if Indians returned to their traditional ways, God would intervene, restore their land and game, and drive non-Indians away. For a brief time it gave some Indians new hope, but its influence all but vanished after a group of Sioux died at the tragic Massacre of Wounded Knee in 1890.

By that time, tribes had been forced to accept "concentration," together with the plan for acculturation worked out during the administration of Ulysses Grant. President Grant's "Peace Policy" was, in effect, a scheme designed to accelerate the application of the five-part plan that had been devised during the Jackson Period: discourage the hunt; break down tribal relationships, especially the power of the chiefs; educate the children in mission, boarding and day schools; quicken efforts to Christianize the tribes; and promote agriculture. In the long run, the last of these was the most significant. After more than a half century of experimentation, the policy of breaking up communal land holdings on reservations and distributing lands in severalty crystallized in the General Allotment (Dawes) Act of 1887. Under its terms, reservation acres were assigned to enrolled members on the basis of individual ownership, and "surplus acres" were made available for sale by the U.S. government to non-Indian settlers.

The Dawes Act effected all the tribes of the region soon after its approval by the president. The Yankton Sioux, for example, reached such an agreement in 1891, and terms were set down in an Act of Congress in 1892. In return for $600,000, they accepted small individual tracts of land on their 400,000 acre reservation and agreed to "cede, sell, relinquish, and convey to the United States all their claim, right, title and interest in all the unallotted lands within the limits of the reservation." After surrendering the best of their lands in this way, many Yanktons subsequently sold their allotments to non-Indians and became almost landless.

The allotment policy not only caused the loss of land, but it also created deep divisions among Indian people. For instance, Flatheads were divided when Chief Charlot led many "full-bloods" in resistance both to the "mixed-bloods" who acceded to the policy, and to the officials who appeared to enforce it. He resisted until 1907, and only after his public acquiescence were government officials able to complete the administration of allotment and the distribution of unallotted acres on the Flathead Reservation.

As residents of the various reservations accepted the allotment policy, their lives changed dramatically. Most of the game vanished as non-Indian settlers moved in. Traditional leadership and social structure broke down. Family heads struggled to acquire food and clothing by farming, hunting, gathering, and lining up to accept rations, annuities and small fees payed in return for labor around government installations and missions. Children were compelled to attend schools, to avoid participation in practices and ceremonies, and in other ways to prepare themselves for entry into the "melting pot" society.

Education was a central element in federal Indian policy. From the year 1819, when Congress voted to appropriate the first "civilization

fund" ($10,000), the government gradually increased its annual expenditures to support mission schools, off-reservation boarding schools, on-reservation boarding schools and on-reservation day schools. These educational institutions worked to "civilize" Indian children, as missionaries, Indian agents, tribal policemen, tribal judges and other officials attempted to prepare adults for citizenship. From appearances, federal officials were convinced that the "Peace Policy" was successful, for, in 1924, Congress passed a law conferring U.S. citizenship upon all Native Americans. They were accepted into the dominant society!

Four years later, however, the Meriam Report announced that the "Peace Policy" had in most ways been a failure. During the first quarter of the 20th Century, many western American Indians had been reduced to a state of economic depression. The Yankton Sioux, whose lands were allotted in 1894, saw their reservation slip away. By 1930, only three people supported families by farming on the Reservation.

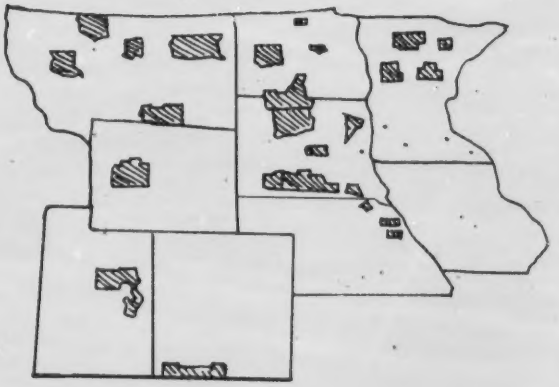
Along with economic depression came a psychological breakdown. Prominent Native American clergyman, Vine Deloria, Sr., who left Pine Ridge Reservation in 1916 and returned in 1931, commented: "I came back and saw the pine Ridge Indians, and I was shocked at how they had changed physically, mentally, morally, spiritually, socially and economically, from what I had known. I thought it was just the Pine Ridge, so I said, 'Well, I will go back for a visit with the Standing Rock.' I went back there, and it was the same . . . They had all kinds of white people in there. I don't want to criticize anybody, but for some reason they had a bad effect on the Indians . . . When I left, those Indians on the Standing Rock were gentle beings, souls of hospitality, serious and happy, faithful and trustful . . . . I was gone about nine years. And I came back, and, by golly, there was change. Broken families, drinking, idleness. They lost incentive for living. They just didn't care. And the greatest thing they were losing was religion . . . . They were spiritually degraded."

Failures recorded in the Meriam Report, plus growing awareness of trends described by Fr. Deloria, precipitated dramatic changes in federal policies - - changes that comprised the "New Deal" of Indian Commissioner John Collier. The Indian Reorganization Act offered tribes the opportunity to establish constitutional governments for their reservations, and, once organized, to incorporate their tribes and accept economic benefits from the U.S. government. The Johnson-O'Malley Act authorized federal expenditures to support public schools that enrolled American Indian students. Indian Bureau officials terminated the allotment process, increased the size of communal land holdings, stimulated communal economic enterprises and in many other ways encouraged the revival of "Indianness."

Some tribes formed constitutional governments; others refused to accept the principles of the Indian Reorganization Act. Some tribes incorporated and made the most of "New Deal" economic opportunities; others declined to participate. The "Indian New Deal" was met with mixed feelings on the reservations, even though John Collier dispatched "salesmen" to encourage acceptance. Still, whatever the response of a tribe, its members benefitted from the assumption among federal officials that Indians should no longer be forced to accept cultural change. Rather, they should be permitted, and even encouraged, to engage in Native American religious practices, speak Native American languages and in other ways enjoy the traditions of their own cultures.

Another benefit that can be attributed to the work of "New Dealers" was the establishment of the Indian Claims Commission, in 1946. As tribes surrendered their lands through treaties, concentrated themselves on reservations, and saw their affairs fall under the control of federal Indian Commissioners, superintendents and agents, they suffered substantial economic losses. From the establishment of the U.S. Court of Claims, by an Act of Congress in 1855, they had been at liberty to bring claims against the government through the Claims Court, but an Act of 1863, amending the jurisdiction of the Claims Court, had made it necessary for a tribe to seek special congressional legislation to confer jurisdiction upon the Court of Claims to deal with the particular issues included in its petition. The high mortality of claims under that system, plus the sympathetic attitudes displayed by "New Deal" officials, influenced Congress to pass the Claims Commission Act of 1946. An independent agency comprised of three members was established soon thereafter. Any tribe that believed it had surrendered land under treaty for "unconscionable consideration," or that could show that its affairs had in one of several other ways been mismanaged down through the years, could present a petition for a financial judgement in its favor. The deadline for the submission of claims was five years - - 1951.

Many tribes drafted petitions by that date, and the Claims Commission continues to review them in the 1970's. As of 1974, the Commission had reviewed 450 out of 611 dockets, had dismissed 197, but had paid approximately $525,000,000 through awards on the remaining 253 dockets.



When the work of the Commission is finished, it will have authorized Congress to appropriate millions of dollars to compensate for losses suffered by Indian tribes in the past, and a considerable portion of money will have gone to tribes in the region under study. This will not "clear the nation's conscience for past wrongs" worked against Indian People, as the authors of the Indian Claims Commission Act intended, but it will serve to salve some of the hurt and antagonism that have resulted from the experiences of tribes in the region over the past three centuries.

A combination of the belief that the Claims Commission would eventually "wipe the slate clean" as far as the government's debt to Indians was concerned, and the resurgence of political conservatism in the United States during the 1950's, led to an attempt by Congress to "terminate" government responsibility and services for Indian tribes, and to hasten acculturation by supporting "relocation" of reservation Indians in urban centers.

Since that time, the federal government has worked through various agencies to channel funds onto reservations, and to encourage the direction of reservation affairs by the Indians themselves. These policies crystalized during the Richard Nixon administration, under the label "self determination," and most officials assume today that American Indians should be free to retain the protection and the benefits they receive from the government until they themselves decide that "termination" is the best policy for their respective tribes.

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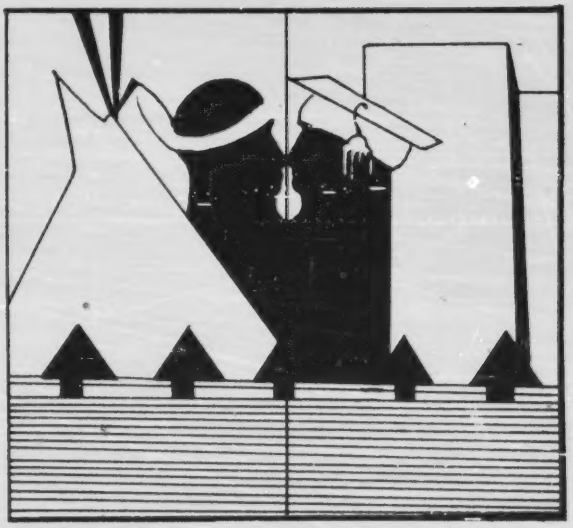
In the spirit of "self determination," American Indians have formed organizations in recent years to appriase and represent their interests. Foremost among them have been the National Congress of American Indians and the National Tribal Chairman's Association, although the one that has received the greatest publicity has been the American Indian Movement - - a militant organization whose members have, among other things, occupied the central office of the Bureau of Indian Affairs and the site of the Wounded Knee Massacre of 1890.

Indian organizations have had many effects upon the lives of both Native Americans and non-Indians in the region under study. Some of their activities have been salutory and constructive; others have caused a division between the races. But whether a protest, declaration or other organizational activity seems constructive or devisive, it should be viewed with two considerations in mind. One is that the Indian tribes in the region have received unconscionable treatment since the arrival of Europeans. When Jean Nicolet approached them during the 1630's, they held aboriginal claim to the entire region and faced few hardships aside from occasional intertribal wars and adverse natural conditions. Then fur traders, explorers, missionaries, treaty makers, buffalo hunters, farmers, miners and other groups appeared in quick succession. As a result, by the outset of the 20th Century, Indians found themselves in control of little land, and in a state of economic and psychological depression. Some aspects of the Indian "New Deal" have improved conditions. Payments authorized by the Indian Claims Commission have afforded compensation for the treatment they had received in the past. The fact remains, however, that most Indians in the region still live amid poverty conditions with limited hope for better times in the immediate future. Expressions of discontent by Indian organizations should be measured compassionately against the experiences that the tribes have had during the past three hundred years.

The other consideration is that organizational activities are in keeping with the American tradition of collective bargaining. During the past hundred years laborers and farmers have formed organizations to bargain with other groups in society, and their right to do so has gained general acceptance. Should not the same privilege be open to American Indians?

Clearly, the American Indian Movement is the most "radical" of the Indian organizations, and has encountered the most difficulty with the law. But non-Indians are well advised to assess the work of its leaders, and of the leaders of other Indian organizations, with several things in mind: the experiences of Indians over the past three centuries; the legitimate role of collective bargaining in American tradition; and the meaning of "self determination."



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Indian Legislation

The General Allotment Act, 1887

In the years following the American Civil War, most Indian tribes in the United States were "concentrated" on reservations. Well-meaning people came up with various plans to "civilize" them. In the same period, non-Indians began to face a shortage of land, and to covet many of the approximately 155,000,000 acres controlled by the tribes. Policy makers, land speculators and would-be settlers teamed up to promote a plan that was written into the Allotment Act of 1887.

In a sense, the Allotment Act was the product of a policy rooted in the early part of the 19th Century that aimed to undermine Indians' loyalties and attachments to their tribes by assigning them individual farmsites. As the system was finally worked out, the president was given the power to allot acreages - - usually 160 acres to adults and eighty acres to minors - - and to hold title in trust for twenty-five years. After that, Indians received patents to their lands and were free to sell, lease or mortgage them as they pleased. Once allotments were assigned to all members of a tribe, "surplus" lands on the reservation became available for sale to non-Indians.

There were many faults in the allotment system. First, most Indians in this region did not think in terms of individual ownership of land. They had for centuries roamed as groups and had shared the lands they controlled in commune, and they had enjoyed the right to use tribal land for homesites and farming, but the idea of an individual owning a parcel of land was completely alien to them. Second, Indians had not been adequately prepared to manage business affairs. In fact, the Indian Bureau's paternalistic role prevented them from learning about such things as patent-and-fee and mortgage payments. Furthermore, few Indians in the region ever considered farming as a single or main occupation. Added to these problems was the fact that most of the land in the region was not productive enough to support subsistence farming or grazing on plots as small as eighty or 160 acres.

Even if the system set up by the terms of the Allotment Act had been realistic, it had little chance for success as it was applied. On most reservations, rough lands were assigned to Indian allottees and the best agricultural lands were sold as "surplus" to non-Indians, and after the twenty-five year trust period was over, many allottees sold their farms to get money for food and clothing. By the 1930's, Indians found themselves in possession of a very limited number of rough farmsites and, through the rules of inheritance, dozens - - even hundreds - - of people shared small financial returns from unproductive farms. All of this is to say that the allotment system, though some of its authors had good intentions, resulted in making it impossible for all but a few reservation Indians to earn livings from the land.

Most tribes vigorously resisted the allotment of their lands, but few of them were strong enough to prevent it. Eventually, government officials realized that granting patents to individuals almost inevitably led to the transfer of title from Indians to non-Indians, and by that time about seventy-five percent of the allotments had been lost. It was for this reason that John Collier, Commissioner of Indian Affairs during the 1930's, put a stop to the allotment system and encouraged a build-up of communal holdings.

As already suggested, one of the most disturbing effects of the allotment system was the "fractionation" of interest when the Indian to whom the farmsite was allotted passed away. If he or she left no will, the ownership of his/her land was

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divided among the heirs. After several generations, some Indians have discovered that they share the ownership of small farms with hundreds, even thousands, of others. In some cases, owners of "fractionated" allotments have received as little as one cent per year from lease agreements.

In recent years, tribal councils have set up arrangements to enlarge tribal (communal) holdings, and to make it possible for individuals to consolidate "fractionated" interests in several allotments by selling them to tribal governments and using the proceeds to purchase farms within the boundaries of the reservations. Such arrangements have produced limited results, however, due to the shortage of tribal funds, "red tape," and so on.

Discussion Topics

1. What groups united to pass the Allotment Act of 1887? What were each group's reasons for desiring the law's passage?
2. Discuss the provisions of the Allotment Act. What was to be done with the "surplus" reservation land?
3. The weaknesses of the Allotment Act were many. List and discuss them.
4. What were two results of the Allotment Act? Explain the problem of fractions of allotments.

Vocabulary Building

Land Speculators
Patent
Trust
Allottee
Paternalistic
Fractionated

The Indian New Deal

The Meriam Report, on "The Problem of Indian Administration," was a survey sponsored by the Brookings Institute in the 1920's to appraise the effects of government Indian policy between the American Civil War and World War I. It presented many problems and had a great influence on people in government with the power to bring about reform. President Herbert Hoover's administration began to study possible changes, but a full-fledged reform movement did not appear until after the election of Franklin Roosevelt, in 1933.

John Collier, Commissioner of Indian Affairs in the Roosevelt administration, had served among various tribes of Indians for ten years and had already gained a reputation as a reformer. After he became Commissioner, he became the principal force - - with full support from Secretary of the Interior, Harold L. Ickes - - behind the creation of the "Indian New Deal." The Roosevelt administration devised a "New Deal" for other citizens who were threatened with starvation during the Great Depression; Collier, and others who worked with him, felt it was only just that the Indians should receive similar consideration. Foremost among the "Indian New Deal" measures was the Indian Reorganization Act (sometimes called the Wheeler-Howard Act). It was passed by congress in 1934. Its most important provision authorized Indian tribes to organize constitutional governments on their reservations, and to elect officials to govern reservation affairs. In effect, this law caused the replacement of traditional Indian leaders by officials chosen through the democratic process. Several problems arose as it went into effect. Tribes were factionalized through debates between those in favor and those against elected governments. The drafting of constitutions and by-laws, elections and all significant actions taken by elected officials were subject to review by the Secretary of the Interior. Several obvious benefits were available to tribes that chose to organize governments under the Wheeler-Howard Act, however. There was the opportunity to establish political leadership where it had grown progressively less effective since the Indian wars of the 19th Century. An organized tribe was given the option to incorporate itself and enjoy certain economic opportunities offered by the federal government. Perhaps most of all, it became possible for Indians to retain a degree of self-determination as the pressure of non-Indian civilization closed in around them.

It is important to emphasize that tribes were not compelled to accept the provisions of the Wheeler-Howard Act. Adult members assembled and reached the decision by popular vote. Across the nation, approximately three-fourths of the tribes chose to accept. But in the region under study some accepted and some rejected tribal reorganization completely, and some organized systems of government that function somewhere in between traditional dynastic leadership and constitutional democratic government. A most interesting government, chosen as an alternative, is the "trusteeship" that has worked on Upper Agency near Granite Falls, Minnesota.

Collier's reforms did not stop with the passage of the Indian Reorganization Act. His bureau made it policy to discourage the leasing of Indian

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land by non-Indians and to put Indians themselves to work on their land. Many tribes took up cattle raising, and Indian cowboys and foremen handled the herds, with Indian managers supervising the business side of ranching. The Indian Bureau also formed an alliance with the Soil Conservation Service of the Department of Agriculture, in order to aid in the conservation of land which had been misused, and employed Indian people in efforts to prevent soil erosion. Collier's administration emphasized improvement in health care and preventive medicine, and supported the construction of new clinics and Indian hospitals. Collier placed great stress upon Indians' rights to observe their cultural traditions. The Indian Service was to emphasize respect for Indian heritage, and to encourage the use of native languages in Indian schools. All Indians were given freedom of choice regarding religion. Some missions welcomed the reforms; others objected vigorously. In any case, old religious practices such as the Sun Dance were no longer forbidden. Another significant change supported by Collier was the revival of Indian arts and crafts. He promoted the establishment of a special Arts and Crafts Board. Tribes were supported in the effort not only to enjoy traditional artistic efforts, but also were encouraged to sell the products for profit.

The "Indian New Deal" offended many special interest groups, and it has been attacked frequently down to the present. For example, land acquisition for Indians has sometimes been blocked by pressure groups in congress. The credit system for loans and various benefits have suffered because of the lack of appropriations. Nevertheless, Collier's "New Deal" set into motion many programs which have had positive effects upon Indians in the United States ever since.

One tribe in the Western Frontier and Upper Missouri which benefitted from the "Indian New Deal" was that of the Flatheads in Montana. The Flathead Reservation had within its boundaries a power site which could be developed to provide irrigation for their land. In 1925, a special provision by congress had given the site to the Montana Power Company. When the Reorganization Act became law, the Flatheads organized and incorporated their tribe with the backing of the Indian Bureau. The incorporated tribe was able to deal with the Company, and the final terms provided for preference in employment to be given to Flathead Indians in the construction of a hydroelectric plant. Royalties were to be paid to the Flatheads for twenty years with penalty fees for late payment of royalties. Thus a capital fund was created for investment in enterprises such as saw mills and dairies to create jobs for Indian people. The plant was completed with ninety-three percent Indian labor. The construction of the hydroelectric plant on the Flathead Reservation reflected the general purposes of the "Indian New Deal." Numerous Indian tribes have gained economic strength and recognition through the efforts of John Collier and other reformers.

Discussion Topics

1. What things led to the Indian Reorganization Act of 1934?
2. Look up information on the findings of the Meriam Report. What conclusions did it draw?
3. Discuss the provisions of the 1934 Act. Why were they necessary?
4. Why do you think Indian traditions and customs were prohibited before 1934? What effect did this have on the tribes?
5. How did the Flatheads use the 1934 Act for their benefit? See if any other tribes in the region have similar stories.

Vocabulary Building

Reform
Allotment
Incorporate
Prohibition
Appropriations

The Indian Claims Commission

"Indian payments" have been favorite subjects for discussion along the streets of off-reservation towns for many years. Listen to some of the conversations and before long you are likely to hear someone say, "Indians are always getting payments from the government, and that's why they never try to get ahead. Haven't they received as much as they have coming to them already?"

This attitude probably originated in the 19th Century, as non-Indians saw Indians travel frequently to their agencies to draw rations and collect annuities guaranteed to them in treaties, or to apply for gratuities that the Bureau of Indian Affairs extended from time to time. Unfortunately, the attitude has persisted into the 20th Century,

long after treaty benefits have disappeared. Indians continue to receive "payments," to be sure, but most of them come from sources that are available to all U.S. citizens: county and state welfare funds; social security benefits; special assistant plans for senior citizens, etc. With the exception of "commodities" distributed on reservations, Indians have received few special payments in recent years. The checks they draw from their agencies are, for the most part, fees for the lease of allotted lands and per capita payments from awards authorized by the Indian Claims Commission - - awards that are long overdue.

Payments authorized by the Indian Claims Commission should never be mistaken for gratuities. On the contrary, they represent the payrnent of old debts to tribes across the country by the federal government. The Commission was established by an act of Congress in 1946 to encourage any "tribe, band, or other identifiable group of Indians" to present its claims against the government for additional payment to cover losses it had suffered in the past.

If spokesmen for such a group presented its case within five years (by 1951), and could show that its leaders had surrendered land at some time since the founding of the United States for "unconscionable consideration," or could prove that its properties or affairs had been mismanaged in other ways, the Indian Claims Commission was given the power to authorize congress to appropriate money to compensate for the losses. As they drew up the Claims Commission Act, congressmen made it clear that once the Commission had made its "final determination" on a tribe's claim, and the tribe had been given time to express dissatisfaction with that determination through an appeal to the U.S. Court of Claims, the decision of the Indian Claims Commission would "forever bar any further claim or demand against the United States" by that tribe. In other words, the government's debt to that tribe would be paid; the "nation's conscience would be cleared" for all time, as one historian has put it, for the wrongs worked against the people of that tribe.

Before the deadline for the submission of claims had passed, in 1951, tribal officials and attorneys presented many claims against the government that have been entered by the Indian Claims Commission as 611 separate dockets. As of June 30, 1974, 450 of the dockets had been reviewed by the Commission. 197 of them had been dismissed without payment; 253 had resulted in awards totaling about $525,000,000. In other words, forty-four percent of those considered by the Commission resulted in no payment; fifty-six percent won an average of about $2,000,000 each. The Indian Claims Commission will continue to work until 1977, by which time it is expected to complete its work on the remaining 161 dockets, and it will then go out of existence. Doubtless, when its work is finished it will have authorized congress to pay close to $1,000,000,000 to tribes across the country.

The awards paid so far have averaged only about $2,000,000, as indicated above, but some of those issued to tribes in this region have been much larger than the average. In 1960, Utes shared an award of $7,700,000, and in 1975 the confederated Utes received the sum of $7,908,586. During 1961, the Crow were awarded more than $10,000,000. At present, the Indian Claims Commission is considering a claim for payment on the "Black Hills region" that might result in an appropriation for the several Teton Sioux and the Yankton Sioux Tribes in the amount of approximately $48,000,000!

Tribal members have sometimes complained because the processing of claims has been slow and tedious. The complaint has been justifiable, but Indians should be aware that most delays have resulted in the attempt by federal officials to be fair. Procedures written into the Claims Commission Act required that all interested parties have a chance to express their opinions before the Commission reached a decision. After a tribe's attorneys drew up its claim and presented it to the Commission, the U.S. Department of Justice was allowed time to prepare a response, and tribal spokesmen were then asked to review and react to the Justice Department's report. Only after hearing from spokesmen for both the tribe and the government did the Commission render a decision, and after the decision was published both the tribe and the government were given the opportunity to register objections by appealing to the U.S. Court of Claims. If no appeals were registered, the Commission proceeded to determine what percentage of the award should be paid to the tribe's attorneys, and then to send authorization to congress to appropriate the full amount of the award for deposit in the U.S. Treasury on the tribe's behalf.

After making an appropriation, Congress then began work on a special act to govern the use of the money. This was accomplished by holding special hearings to determine the preferences of the people of the tribe, the leaders of the tribe, the Commissioner of Indian Affairs, and the Secretary of the Interior. Once the hearings were complete, Congress passed a law that specified how much of the award was to be spent to pay for the services and expenses of the attorneys, expert witnesses and investigators, the preparation of a tribal roll, etc; how much would go to the tribal council for use in developing industries that would

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benefit all members of the tribe; and how much would go toward per capita payments - - payments to individuals whose names appeared on the tribal rolls.

Awards issued by the Indian Claims Commission have effected the lives of Indians according to both the sizes of the awards and the sizes of the tribes. Doubtless each of 150 enrolled members of the Kalispel tribe saw his lot improve during the 1960's for holding a share in an award of $3,000,000. Yet, it cannot be assumed that the economic status of a member of even a relatively small tribe that receives a substantial sum of money will necessarily change. The Yankton Sioux have been more successful in winning claims than most tribes. So far, slightly more than 4,000 enrolled members have won $6,000,000, and they have prospects for winning somewhere between $8,000,000 and $25,000,000 more in the future. After all deductions have been taken from the $6,000,000 already paid from two dockets, each member of the Yankton Tribe will receive little in excess of $1,000. When the last payment has been made on behalf of the Yankton Tribe, it seems doubtful that any member will have received more than about $3,000.

When the work of the Indian Claims Commission is finished, will the "nation's conscience" for wrongs worked against Indians in the past "be cleared?" Should tribes be forever denied the chance to make "any further claim or demand against the United States?" Perhaps the answer to these questions is "yes," in the case of the Kalispels. Surely the answer is "no," where the Yankton Sioux are concerned, at least those who have chosen to remain on the reservation. A tribal report issued in 1969, when the number of reservation residents was slightly more than 1,000, revealed that the tribe retained only about 5,400 acres of land, and that individual members held title to only about 29,700 allotted acres that had become so "fractionated" that some of them received as little as 1 cent a year from lease payments. Only 100 reservation Yanktons were employed, and more than half of them worked on seasonal jobs. About 100 drew welfare checks, as 600 lined up to get commodities in order to survive. Housing was substandard, etc. Poverty conditions among the Yanktons created by the presence of Anglo-American civilization over a period of more than two centuries cannot be corrected with the payment of a few thousand dollars to each member of the tribe.

The establishment of the Indian Claims Commission represented a significant, well-intentioned effort by Congressmen to try to make up for the suffering experienced by Indians since the founding of the United States. Indian Claims Commissioners have been fair, and often generous, as they have reached their decisions. Still, when their work is finished, the "nation's conscience" will not "be cleared"; the payments they have authorized should be regarded as only partial payment for the suffering that Indians have experienced in the past.

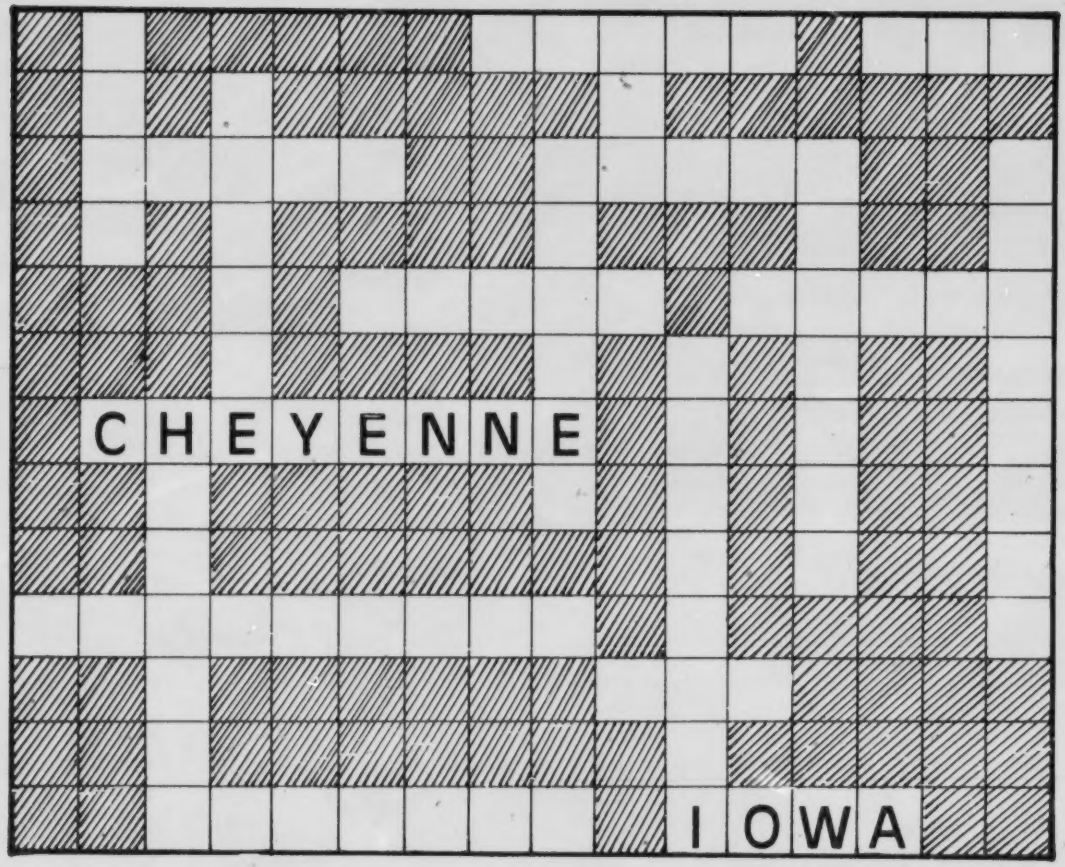
Discussion Topics

1. Explain the answer to incorrect assumptions that Indians receive payments from the government.
2. Why was the Indian Claims Commission formed? How much time did tribes have to present their claims?
3. Why does the processing of claims take such a long time? How much time did tribes have to present their claims?
4. Why is the size of a tribe important in judging the effect of an award issued to a tribe?
5. See if any tribes in your area have claims before the Commission or have received awards for claims.

Vocabulary Building

gratuities
annuities
"unconscionable consideration"
dockets
tedious
commodities

HIDDEN INDIAN TRIBES



FIND PLACES FOR THESE INDIAN TRIBES IN THE ABOVE SPACES

ARAPAHO
ARIKARA
BLACKFOOT
CAYUSE
CHEYENNE
CROW
FLATHEAD
FOX
HIDATSA
IOWA
KANSA
KIOWA
OMAHA
OTO
PAWNEE
PONCA
SHOSHONI
SIOUX
UTE

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Ute and Flathead Resistance

Prehistorically the Utes lived in the Rocky Mountains of western Colorado. They called their home the "Shining Mountains," and when white people began to settle in Colorado the Utes did not resist. In fact, they befriended non-Indians during troubles between the Army and the Colorado plains Indians during the 1860's. Because of this friendly relationship, the Utes were allowed to hunt buffalo freely on the Great Plains after the Cheyenne and Arapaho were removed to Indian Territory. As white settlement increased in Colorado, however, the Utes were inevitably pressured into giving up part of their "Shining Mountains."

In 1863, as Indian wars broke out across the West, government officials chose Ouray as principal spokesman for the Ute Nation. Ouray was ideal for he was Apache and could speak Spanish and English as well as his native language. Earlier, he had served as interpreter during negotiations between government officials and the Utes, and had proven himself a "good chief" from the government's point of view. Soon after officials recognized his authority he went to Washington. There he was impressed by the large number of soldiers he saw and was convinced that it was best for Utes to live in peace.

In their first treaty with the government, in 1863, the Utes were allowed to keep all of their land west of the Continental Divide, but in a new treaty, in 1868, the government marked out boundaries for the Ute Reservation. When the boundaries were set, Ouray protested because the Utes gave up their hunting grounds and squatters had already begun to settle within the boundaries of the Reservation. Ouray protested in vain. He was told that the only alternatives for the Utes were to sell the northern part of their reservation or to accept removal to Indian Territory. The Utes chose to give up that part of their reservation occupied by squatters. Government officials established three agencies on their reservation: one on the White River; one on the Uncompahgre River; and a third near the border of New Mexico. Ouray made his home near the center of the reservation close to Los Pinos Agency on the Uncompahgre.

Nathan C. Meeker, who had gained fame as head of the Union Colony (a prosperous agricultural project in Colorado), was appointed Agent of the White River Utes in 1878. He had plans for rapidly transforming the Utes into farmers or ranchers on separate family acreages within their Reservation, thus making it possible for the remainder of the Reservation to be sold to white settlers. Utes resisted Meeker's plans, and in September, 1879, fighting broke out, in which Meeker was killed and his wife and daughter were captured by the Utes. The women were later released to Charles Adams, who had served as Agent to the Utes at both Los Pinos and White River. During a subsequent inquiry, Ouray was told that the Utes must surrender those Indians who had fought, and that they must be punished. He refused, unless a trial could be held in Washington, D.C. His demand was rejected, but a delegation of Utes went to Washington the following winter to speak during a hearing before the House of Representatives. Congressmen reached the decision that all Utes should be removed to Utah Territory, where they could buy land with money they received from the sale of their land on the Reservation in Colorado.

When Ute leaders signed the agreement to give up their Reservation, Ouray did not sign his name. Indeed he proclaimed: "Ouray will never leave

the Great Mountains." He died soon thereafter, however, and although the Utes resisted removal, they saw that they were no match for troops assembled in the area to coerce them. Finally, in September of 1881, they started on the last journey from their "Shining Mountains." Robert Emmett commented in his book, **The Last War Trail,** that, "It was inevitable that they should move, and better than after a fruitless and bloody struggle."

The story of Charlot, chief of the Flatheads, is one of continuous resistance to pressure from the government and white settlers. He was an hereditary chief who succeeded his father, Victor, as principal leader of the tribe. In 1855, the Hell Gate Treaty, negotiated by Victor, provided for the cession of a large part of the Flathead lands to the government, and for the Bitterroot Valley to be designated as a Flathead Reservation. Because this valley was attractive to settlement, non-Indians moved in nevertheless, and, in 1871, President Ulysses Grant issued an order to concentrate the Flatheads on the Jocko Reservation north of the Bitterroot Valley.

Initially, the Flatheads refused to obey the order, but in 1872 an agreement was drawn up providing for the survey of the Bitterroot Valley, and the Flatheads were given the option either to take up individual patents in the Bitterroot or to move to the Jocko Reservation, where they would receive help in getting started as farmers. Charlot claimed that he never signed the agreement. He and about 300 "fullbloods" refused to give up their homes in the Bitterroot Valley. Some of the Flatheads did follow Chief Arlee to the Jocko, and doubtless because Arlee was cooperative government officials recognized him as head chief of the tribe. Meanwhile, Charlot and his followers remained in the Bitterroot, even though they had no recognized title to the land they occupied, and Charlot declared that he would never go to the Jocko Reservation.

In 1884, Charlot went to Washington, where he and other members of his Flathead delegation participated in interviews and discussions for nearly a month. He was offered a house, farming equipment and renewed recognition as head chief, but he remained firm in his resolution to stay in his homeland. He said, "I once said 'No' and I will not break my word. I will obey force only and I will not raise my hands against the white men." He did not want assistance from the government, and said it was acceptable to him if the rest of the tribe wanted to leave, but he wished to live and die in the Bitterroot Valley. In the long run, the chief's stand was futile because the Flathead Agent was able to persuade more members of the tribe to leave the Bitterroot for the Jocko, where supplies were issued to them in hopes that they would begin to live as farmers.

By 1889, the conflict still had not been resolved, and the government sent General Henry B. Carrington to the area to try to persuade Charlot to capitulate. The General had already decided to remove Charlot voluntarily or to destroy his influence among the Flatheads, and finally, in November, he persuaded Charlot and his followers to move.

By the time Charlot appeared at the Jocko Agency, Arlee had died, so he was restored as head chief. For nearly twenty years he continued to antagonize government officials, for he now made a stand against the allotment process, doubtless in part because his followers had already been reduced to a state of abject poverty. Allotment, and the opening of unallotted lands to non-Indian settlement, did not take place until 1909, as a result. By that time, Charlot was too old and weak to resist, and he died in early 1910, realizing that his stand against the onrush of Anglo-American civilization had been fruitless, and that his people faced poverty and extreme hardships in the future.

Discussion Topics

1. Why did the government choose Ouray as chief of the Utes? What did he see in Washington which influenced him in his dealings with the government?
2. Look up more information on the battle of September, 1879. Was Nathan Meeker a good agent?
3. Why did Charlot's Flatheads refuse to move to the reservation? Why do you think Charlot mistrusted the government?
4. Charlot finally agreed to leave the Bitterroot. Why do you think he changed his mind?
5. What was the major difference between Ouray and Charlot as chiefs? Why would the government appoint chiefs rather than recognize those the Indians saw as chiefs?

Vocabulary Building

Interpreter
Squatters
Inevitable
Cession
Designated
Notoriety
Capitulate
Abject

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An Indian Dynasty

Procedures for choosing leaders varied from tribe to tribe among the Indians of the Western Frontier and Upper Missouri. Chiefs usually were chosen on the basis of their brave deeds and their bloodlines, although sometimes the sons of chiefs were passed over by tribal councils when it was apparent they were not capable of leadership. Here is the story of three generations of chiefs who formed a dynasty among the Mdewakanton Dakotas. In the area which is now southeastern Minnesota, French fur traders encountered the Mdewakantons, led by a chief that they called Wabasha, during the 18th Century. Wabasha (I) was the head of a dynasty which ruled that part of Minnesota for 200 years or more. His son and grandson, both named Wabasha, carried on his rule until 1876, when Wabasha (III) died at Santee Agency in Nebraska.

The elder Wabasha entered into alliances with the French fur traders who moved down into Minnesota from Montreal and Quebec. As a result, Wabasha's people supported the French in their competition with the English for trade. His people came to rely on firearms that they received in return for furs and maintained good relations with the French until 1763, when they ceded Canada to the British.

Soon after the British assumed control over Sioux country, Wabasha (I) showed good faith in dealings with British leaders. When one of his tribesmen, named Ixkatapay, killed a trader, trade relations broke down. A delegation of Mdewakantons started for Quebec to surrender Ixkatapay to justice, and to ask that the traders return. During the journey, the prisoner turned back, but Wabasha and five others went on to Quebec and, according to legend, the chief offered himself as prisoner in the place of Ixkatapay if the merchants would send ammunition and goods to his people. The British were so impressed by his bravery that they spared his life, and he returned home with the traders to the place where the city of Winona (Minnesota) now stands.

Wabasha (II) succeeded his father as chief, but he was not a warrior because he had lost one eye while playing lacrosse as a young man. He was a good politician, however, and made an alliance with the British which lasted until after the War of 1812. After the Treaty of Ghent, which ended the war, Wabasha was informed of the British defeat and said, "You told us you would not let fall the hatchet until the Americans were driven out... You now say that this peace was made by your King without the knowledge of his war chiefs." Because of his disillusionment, when, in 1815, the Sioux met U.S. officials at Portage des Sioux (at the confluence of the Mississippi and Missouri Rivers) and made a treaty of peace and friendship with the United States, Wabasha did not sign this treaty. But his son, Wabasha (III), who succeeded him as chief, gained the respect of U.S. officials when he led his people against the Sac and Fox during the Black Hawk War in 1832.

Although Wabasha (III) turned against Black Hawk's warriors, he subsequently showed loyalty to his Indian neighbors and to Native American traditions. When the Winnebagos were being moved to a reservation north of St. Cloud (Minnesota), in 1848, they stopped at Wabasha's village and refused to go any further. When he allowed

them refuge on his land, troops appeared, arrested him and took him prisoner to Fort Snelling. After his release, he continued to stand by his convictions. When missionaires appeared, he refused to allow them to preach or live in this territory. When he was told the story of the resurrection of Christ, he said he did not believe it and did not want it preached to his people.

In 1851, the United States opened negotiations with the Sissetons and Wahpetons at Traverse des Sioux near the present city of St. Peter (Minnesota) and with the Wahpekutes and Mdewakantons at Mendota later that same year. Wabasha, Little Crow, Shakopee and sixty other leaders of the latter two tribes signed a treaty in which they gave up their lands and agreed to move to a reservation on the Minnesota River above New Ulm. Wabasha was against the treaty but he reluctantly yielded, and in 1853 he moved his band to the reservation. There he lived until the 1862 Minnesota "Uprising," which he also opposed and tried to prevent. He resented whites for causing him to give up his lands, but he knew he could not regain his power by going to war, so he refused to take part in the outbreak. Wabasha (III) died in 1876 after his people were removed to the Santee Agency in Nebraska, and his second son, Napoleon Wabasha was recognized as a chief among the Mdewakantons down into the 20th Century. Today, the grandson of Napoleon Wabasha lives in a suburb of Minneapolis, and is very conscious of the legacy handed down from his distinguished forbears.

Discussion Topics

1. Why are the chiefs Wabasha unique among Indian leaders?
2. Think of some good reasons for following hereditary chiftanship and some good reasons for not following it. Do you think the chiefs Wabasha were strong or weak leaders?
3. Explain why Wabasha (I) offered himself as a prisoner to the British. Why was the fur trade important to his people?
4. Why was Wabasha (II) a good politician? Give an example of his political skill.
5. Why did Wabasha (III) oppose the Treaty of 1851, and why did he not join the 1862 "Uprising?"
6. Look up information on the 1862 "Uprising," its causes and results.

Vocabulary Building

Dynasty
Heredity
Alliances
Lacrosse
Winnebagos
Sac and Foxes

MATCH THE RESERVATIONS WITH THEIR STATES

FORT BERTHOLD___	A. WYOMING
GOSHUTE___	B. MINNESOTA
FLATHEAD___	C. NEBRASKA
UTE MOUNTAIN___	D. NORTH DAKOTA
WHITE EARTH___	E. UTAH
WINNEBAGO___	F. SOUTH DAKOTA
WIND RIVER___	G. MONTANA
CROW CREEK___	H. COLORADO
	I. IOWA

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Black Kettle

During the Civil War, when the U.S. government had few troops to spare for the western frontier, Indians in Colorado resisted efforts to confine them to small reservation areas. Also, they battled to prevent the loss of Colorado to miners and other non Indians who appeared in large numbers after the opening of gold mines in 1859. Indian raids so alarmed the public that the Army approved the commission of a regiment of Colorado volunteers. Some of the volunteers served with distinction, but the members of the Third Regiment of Colorado Volunteers, under the command of Colonel John M. Chivington, launched an attack on Black Kettle's Cheyenne at Sand Creek, Colorado, that many writers have regarded as one of the most treacherous massacres in American military history.

In June of 1864, Governor John Evans had offered amnesty to Indians who wished to put themselves under Army protection. Many warriors continued to resist the intrusions by miners and other groups, however. They moved in small bands, and only when the chance for surprise attack was good, or if their "prey" was not guarded, did they attack. Of course, Black Kettle continued his quest for peace, for he felt that the non-Indians were too numerous to resist, and he had recently been to Washington, D.C. and had received a huge American flag from President Lincoln. His influence among young warriors grew stronger as winter approached, for, by tradition, Plains Indians seldom fought during the winter months.

In September of 1864, Black Kettle served as spokesman for the chiefs who met with Governor Evans and military leaders at Camp Weld, near Denver. In his speech, he said, "All we ask is that we may have peace with the whites . . . . These braves who are with me are willing to do what I say. We want to take good tidings home to our people, that they may sleep in peace. I want you to give all these chiefs of soldiers here to understand that we are for peace and that we have made peace, that we may not be mistaken by them for enemies." Evans replied that he would be glad to have friendly Indians come in under his June proposition, but that he had no new proposition to offer. The chiefs departed with the belief that their peaceful intentions had been accepted, and Black Kettle and his people decided to report to Fort Lyon in eastern Colorado, where they would have army protection. From appearances, the Army offered its protection and ordered Black Kettle to assemble his people along Sand Creek, forty miles away.

Meanwhile, Colonel Chivington and his Third Regiment, and part of the First Regiment, arrived at Fort Lyon with punative intentions. Despite the objections of some of the officers at the Fort, who said they were bound by Evans' promise, Chivington proceeded to Sand Creek. On the morning of November 29, he instructed his troops, "Kill and scalp all, big and little; nits make lice." When the Indians saw the soldiers, Black Kettle ran from his lodge and raised both his American flag and a white flag on a pole. His village was unguarded; most of the warriors were gone to hunting camps fifty miles away. When Chivington's cannon and rifles opened fire, few of the Indians in the camp were prepared to defend themselves. White Antelope, an old chief, refused to retreat, folded his arms, and sang a death song before a bullet hit him. Black Kettle tried to make a "death stand," as White Antelope had done, but his warriors escorted him from the battle area. Some Cheyenne warriors fought bravely in their hopeless situation, but they were not able to turn the soldiers away, and Chivington's men committed many atrocities. The Colonel claimed that the

village contained 900 to 1000 warriors, although most estimates put the number at 700 people in the camp, only 200 of which were men.

Survivors of the attack set out for their hunting camps, where they planned revenge; now everyone - - young, old, brave and squaw - - was ready for the warpath. They attacked wagon trains and burned out settlements to the north, where they received help from the Sioux.

A military commission investigated the Sand Creek episode, and Chivington resigned his commission to prevent being court-martialed. At the investigation, witnesses who had been present at Sand Creek testified against Chivington. Eventually, following a congressional investigation, the federal government made reparations to the widows and children of Indian men killed at Sand Creek, but financial payments could not compensate for the loss of relatives and friends. Chivington was accused of stirring up trouble to make a name for himself, and he finally left Colorado for Ohio to enter politics.

Black Kettle, whose people suffered bravely in the attack at Sand Creek, was fated to have one more encounter with the U.S. Army. In 1868, during a winter campaign against Indians on the southern plains, George A. Custer led his Seventh Cavalry into Oklahoma and attacked Black Kettle's camp near Washita River. Black Kettle died trying to defend his people.

Discussion Topics

1. What events caused the Army to allow Colorado to raise a regiment of volunteer troops?
2. List the evidence which shows that Black Kettle's people at Sand Creek thought they were at peace. Why did some officers object to Chivington's plan to attack the Cheyenne?
3. How did the Cheyenne retaliate for the attack at Sand Creek? What happened to Chivington?
4. Look up more information on the Sand Creek attack.
5. How did Black Kettle die? What was fateful about both his death and the leader of the troops who killed him?

Vocabulary Building

Amnesty
Regiment
Treacherous
Revenge
Court-martialed
Reparations
Atrocities
Punative

MATCH THE INDIAN LEADERS WITH THEIR TRIBES

SITTING BULL___	A. PAIUTE
WABASHA___	B. OGLALA
RED CLOUD___	C. NEZ PERCE
WOVOKA ___	D. FLATHEAD
BLACK KETTLE___	E. CHEYENNE
OURAY___	F. HUNKPAPA
CHARLOT___	G. MDEWAKANTON
CRAZY HORSE___	H. UTE
WHITE ANTELOPE___	
CHIEF JOSEPH___	

Three Great Sioux Leaders

Among the last Indians to resist the white man's drive for land on the frontier were the Sioux. They had seen their hunting grounds and buffalo herds dwindle as settlement advanced into the region, and they did not give up without a struggle. Prehistorically, the Sioux belonged to a confederation of seven tribes. The Tetons comprised the tribe that moved west of the Missouri River in the 18th Century. West of the river, they emerged as seven tribes: the Oglala, Brule', Hunkpapa, Miniconjou, Sans Arc, Two Kettle and Blackfeet. The Tetons were united in their way of life, language and traditions. From among their ranks emerged some noteworthy leaders. They were men who, for a time at least, united some of the Sioux in their fight to preserve their lands and nomadic way of life. Three of the leaders were Red Cloud, Crazy Horse and Sitting Bull.

Red Cloud, who rose to leadership among the Oglala through bravery in battle and wisdom in war council, had an entire campaign named after himself by the United States Army. Red Cloud's War, 1866 - 1868, was fought in resistance to the construction of the Bozeman Trail in Montana. This trail was a branch of the Oregon Trail, which was designed to cross the best Sioux hunting grounds to the mines around Virginia City. Red Cloud led the Indians in attacks on travellers along the trail and refused to negotiate as long as the Army continued with construction. His warriors interrupted the mail and forced travelers to turn back. The Fetterman Massacre in December, 1866, was one of the battles in Red Cloud's campaign. The War ended when, in 1868, the government yielded to the chief's demand that the whites take down their forts on the trail. In May the Army ordered the abandonment of Fort Reno, Fort Phil Kearney and Fort F.C. Smith, and after the soldiers left the forts, the Indians burned them to the ground. In November, 1868, Red Cloud came to Fort Laramie to sign a treaty of peace. He was the only western Indian chief to win a war with the United States.

In 1870, he was among a group of sixteen chiefs that visited Washington, D.C. He tried to defend the position that the government should not draw boundaries around the Indians. Perhaps he was intimidated by the glimpse he got of the Army's potential strength in Washington. In any event, he never led his people in war again. Before his death, Red Cloud would journey to Washington several times to negotiate, and when the federal government wanted to buy the Black Hills after gold was discovered there, he supported negotiations even though other powerful leaders such as Sitting Bull and Crazy Horse worked against him.

Crazy Horse was a war chief among the Oglala Sioux. Legend has it that when he was a child he saw a vision of himself riding through a storm, his body painted with marks like hailstones and a small red-backed hawk flying above his head. Later, he painted himself in the same way and wore a red-backed hawk in his hair when he went to war. Crazy Horse was one of the leaders in the Fetterman Massacre. None of the eighty soldiers under Fetterman's command survived, when they were lured from the protection of Fort Phil Kearney by Crazy Horse's warriors. After gold was discovered in the Black Hills and the government was trying to confine the Sioux to reservation areas, Crazy Horse resisted, and troops destroyed his village as punishment. Among the Sioux and Cheyenne who united to defy the Army in 1876, he was one of the military leaders of the famous battles of that summer. Crazy Horse led a combined force of Sioux and Cheyenne that defeated General Crook along Rosebud Creek eight

days before he and Hunkpapa chief Gall led the attack on George Custer's forces at the Little Big Horn. After the annihilation of Custer's Seventh Cavalry, increasing numbers of soldiers pursued the Sioux, and Crazy Horse finally decided to surrender. In May of 1877, he led his warriors to Camp Robinson, the military post at Red Cloud Agency. Tragically, he was killed by a soldier in a scuffle at the guardhouse. Some of Crazy Horse's followers, angered at his death, broke away from the agency and joined Sitting Bull in Canada.

Sitting Bull was a medicine man and prophet among the Hunkpapa Sioux. He has been incorrectly remembered as a chief and a leader of the warriors who fought Custer at the Little Big Horn. Actually, it was in the capacity of medicine man that he participated in the battle. After the failure of the government's attempt to purchase the Black Hills from the Sioux, the Commissioner of Indian Affairs had issued orders that all Indians must report to their agencies on the Great Sioux Reservation, and those who had not reported by December 31, 1875 were considered to be at war with the government. The Army planned a campaign against them for the following spring. Sitting Bull's Hunkpapas were among the Sioux and Cheyenne who gathered between the Little Big Horn and Rosebud Creek, in what is now southern Montana, and here they held a Sun Dance. Sitting Bull, after giving fifty flesh sacrifices from his arms and chest, saw a vision of soldiers falling into an Indian camp. His warriors took this as an omen that they could defeat Army troops in the area, and they were eager to fight. In the battles that followed, they killed more than 250 soldiers and wounded forty-four, thus earning the reprisals from the government which would be swift in coming.

After the rout of Custer and his men, Sitting Bull and some of his followers fled to safety in Canada rather than face punishment for their resistance. Even though the Sioux in Canada shunned him and Canadian officials at Fort Qu'Appelle advised him to leave the country, he did not return to Dakota Territory until 1881. After that, he spent two years in confinement at Fort Randall on the Missouri River. Then he was allowed to move to Standing Rock Reservation in western Dakota. He was still powerful and respected among his people, and had strong influence in the spread of the Ghost Dance religion in the late 1880's. Because non-Indians grew nervous about the new religion, and also because of Sitting Bull's intention to travel to Pine Ridge and meet with the leaders of the Ghost Dance, the Indian police went to arrest him. In the confusion that followed, as some of his supporters tried to prevent his arrest, Sitting Bull was killed by members of the Indian police. His death marked the end of an era. In the minds of the public, no chief so fully personified the spirit of Indian resistance as he had. The Battle of Wounded Knee came two weeks after Sitting Bull's death. These two events represented the end of resistance among the Sioux.

The story of the Sioux Nation, and its fight to defend a traditional way of life, has been romanticized and misrepresented many times in western literature. Legends and untruths have been mixed with actual events and characters. Stories about the courage of these three leaders - - Red Cloud, Crazy Horse and Sitting Bull - - are not fables; they were true heroes in the Plains Indians' struggle against the advancement of non-Indian civilization.

Discussion Topics

1. What distinction did Red Cloud have as a Sioux leader? Discuss the reasons for the war he carried on against the Army.
2. Crazy Horse is still revered among the Sioux Indians. What reasons can you give for this?
3. What error exists in most stories about Sitting Bull? Discuss his actual contribution as a leader of the Sioux.
4. Look up more information on the deaths of Crazy Horse and Sitting Bull. What things influenced their deaths?

Vocabulary Building

Confederations
Emerge
Harassments
Prophet
Sun Dance
Rout

00072

Wovoka, the Indian Messiah

The battle at Wounded Knee Creek, which marked the end of Indian resistance in the region, had its roots in the Ghost Dance - - the teachings of a Paiute sheep herder called Wovoka. Tales of a god who had come to help the Indians in their struggle reached many reservations in the West by 1889, and the Pine Ridge, Rosebud and Cheyenne River Sioux in Dakota Territory sent representatives to Nevada where Wovoka lived, on the Paiute Reservation at Walker Lake.

Wovoka, whose father, Tavibo, had also been a mystic, had lived with a white rancher named David Wilson after his father's death. Taking the name Jack Wilson, the boy was exposed to Christian influences. He learned that Jesus was a great medicine man who could heal sick people and could control the elements. He also learned that Jesus had been killed by being nailed to a cross. The stories about Jesus must have influenced him to decide that he could become a prophet. In his youth, he also was exposed to Mormonism and to Shakerism. The latter religion was a peculiar combination of the doctrines and rituals of Catholicism, Presbyterianism and 19th Century romanticism. Doubtless Wovoka was motivated somewhat by ambition, and by his resentment over the loss of traditional beliefs and customs among his people. He was one of many Indians who searched for a way to cope with the vast changes being wrought in their lives.

In January of 1889, during an eclipse of the sun, Wovoka had a vision that he had died and gone to Heaven and spoken to God. The Heaven in his vision was like the one in Christian teachings, except that there were Indians living there. All the Indians who had died in the past were living in peace and comfort with no sickness or hunger. God told Wovoka to take a message back to the Indians on earth: that if they would follow His teachings while on earth - - through Wovoka's guidance - - they would join their ancestors in Heaven after death. The code of behavior Wovoka said God gave him was close to that of the Ten Commandments. In addition, it contained an admonition against fighting and instructed Indians to perform a dance which God taught Wovoka - - the Ghost Dance. God gave Wovoka the ability to make the sun shine or cause rain or snow.

After Wovaka returned to earth and began preaching of his vision, during a period of drought he accurately predicted rain, and, because of his success, few Paiutes doubted the truth of his vision. They became devoted followers of the Ghost Dance, and began to spread the news of the power of their messiah throughout the West. Wovoka did not call himself the Son of God, but his followers thought of him in that way. In his preaching, Wovoka declared that a new world was being prepared for Indians. White people would be pushed back across the ocean whence they came. All Indians who had died in the past would come to this new land and enjoy eternal life. The buffalo and other game would return, food would be plentiful and there would be no sickness or unhappiness. By praying and participating in the Ghost Dance, worshippers could have a glimpse of this new land before it came. The dancing, singing and praying worked the participants into a frenzy. They went into trances and believed that they could see into the future. Wovoka's religion required strict moral conduct. Its object was to restore traditional practices and values, and to provide a basis for uniting all Indian people.

As the Ghost Dance was adopted by various tribes in the region, they changed it by introducing mythology and practices from their own traditions. The Sioux, for example, tended to de-emphasize that part of the doctrine which forbad fighting, and, as they danced, they wore "Ghost Shirts" which they believed would make them invulnerable to gunfire (Other tribes adopted the "Ghost Shirt," but only the Sioux invested it with bulletproof qualities). Wovoka's teachings had great appeal on the Great Plains. The buffalo were gone, the tribes had been defeated and most Indians were on reservations. There was no place to turn for comfort; their lives were wretched and many were on the verge of starvation. Some of the Sioux, Cheyenne and Arapahos accepted the teachings of Wovoka, and held many Ghost Dances, during which participants reported visions of buffalo and the returning of the dead. This strange ferment made non-Indian people nervous, and, even though the new religion did not preach war, it was a threat because it foretold a return to conditions as they had existed before white people arrived. It was this fear that led to the killing of Sitting Bull by Sioux police on the Standing Rock Reservation; authorities believed that he was involved in plans for war. It was this fear, too, that caused the Massacre at Wounded Knee in December, 1890, and the end of Indian hostilities.

Why were white settlers and government officials so worried about the new religion? They did not understand the teachings of Wovoka. They ignored his emphasis upon peaceful solutions to Indian problems. They also despised the Ghost Dance because it was non-Christian, no doubt, and regarded it as a symbol of paganism. In addition, there was the fact that not many years had passed since the Indian wars, and settlers were worried about the renewal of hostilities. Thus when Ghost Dance activities began to increase, concern among non-Indians also began, despite Wovoka's message, "Do not fight . . . you must not fight."

After the Wounded Knee Massacre, the Ghost Dance died out quickly in the region. Obviously "Ghost Shirts" had not protected the Sioux from death at Wounded Knee. Some tribes continued to dance for a few years, but they lost interest when they saw that the buffalo did not reappear as Wovoka had promised.

Wovoka himself continued to be a leader among the Paiutes until his death in 1932. He had wanted to help his people and desired their respect. Surely he had never suspected that the Ghost Dance would lead to the tragedy it caused and probably died with the Massacre at Wounded Knee weighing heavily on his conscience.

Discussion Topics

1. List the various religious influences to which Wovoka was exposed. How did they affect his Ghost Dance religion?
2. What were the elements of Wovoka's religion? Why did the Indians believe him so readily?
3. Discuss the "Ghost Shirts" and their qualities. Were they universal among all tribes who accepted the Ghost Dance?
4. Why were the whites nervous about this new religion among the Indians? Can you connect the battle at Wounded Knee with the Ghost Dance?
5. Why did Wovoka's religion fail to endure among the Indians?
6. Look up information about Shakerism, Mormonism and other extraordinary religious beliefs of the 19th Century. Were Ghost Dances "peculiar?"

Vocabulary Building

Messiah
Mystic
Shaker Religion
Eclipse
Ghost Shirt
Motivated
Mythology

00074

How to Make a Tipi

Avid and hardy campers are usually looking for new things to try. Here is a real challenge - - for them and you. Those who know say tipi camping is both fun and comfortable. So - - whether you make a scale model or a full size tipi - - have fun! The following directions can be used for a 15" or 15' tipi.

MATERIALS: (for 15' tipi)

39 1/3 yards , 72-inch duck, 10 to 12 ounce (already waterproofed)
17 yards, 72-inch duck for lining (optional)
5,000 yards, rot-resistant thread
10-15 feet, tie tape (fold 3-inch strips of canvas over twice and sew)
20-25 18-inch wooden pegs, 1-inch thick
45 feet, ½-inch manila rope (for poles)
100 feet, ¼-inch nylon cord (for pegging)
200 feet, ½-inch cotton cord (for optional lining.)

PROCEDURE:

Lay out and cut your tipi according to pattern #1 on the next page. 10 to 12 ounce duck canvas is recommended. Pick a spot away from trees to avoid dripping and falling limbs. Clear the ground.

Tipi should face south (traditional with plains Indians partly because of religion and partly because of wind directions).

Mark off a circle of about 12 feet in diameter for your tipi.

Tie off three poles as shown in the illustration. Do not cut the rope! Diagram #2.

Set up the tripod in position as shown in diagram #3.

Lay poles 1,2,3,4 in the front crotch. Lay poles 5,6,7,8, also, in the front crotch on top of the first 4. Place poles 9,10,11 in the rear crotch. Walking left, wrap the rope around all the poles 4 or 5 times ending at pole 'N'. Diagram #4.

Drive the anchor peg in next to the fireplace at a 45 degree angle.

Tie the rope off tightly, binding the poles tight to the ground. Align the lifting pole with the center mark on the cover, extend 6" beyond the cover, and tie in place. Fold edges to the center.

Fit into place with the other poles and unfold. Fit the smoke poles into their pockets.

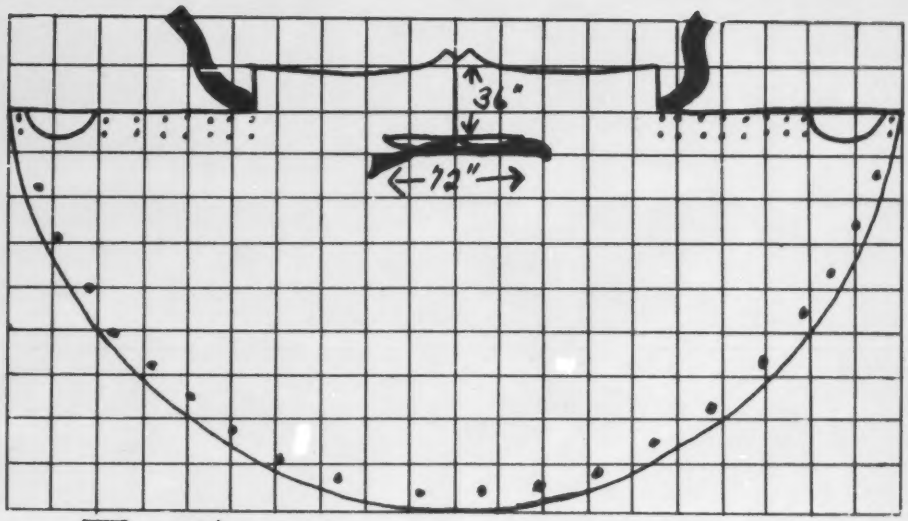
Lace the cover down tightly as in diagram #5.

Tie down with 20-25 pegs tilted away from the tipi.

If the cover fits loosely, go inside and push all the poles out an equal amount.

This is basically how to erect the cover of a tipi. There are many details and certain refinements each builder will encounter. Then there are the lining, fireplace, draft control, etc. which interested persons may research themselves.

#1



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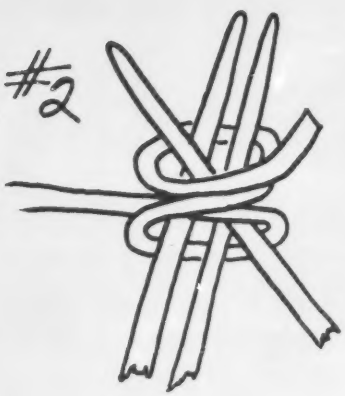

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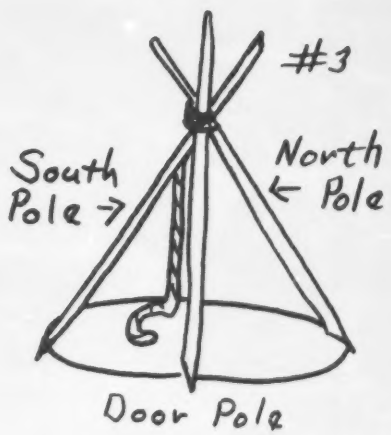

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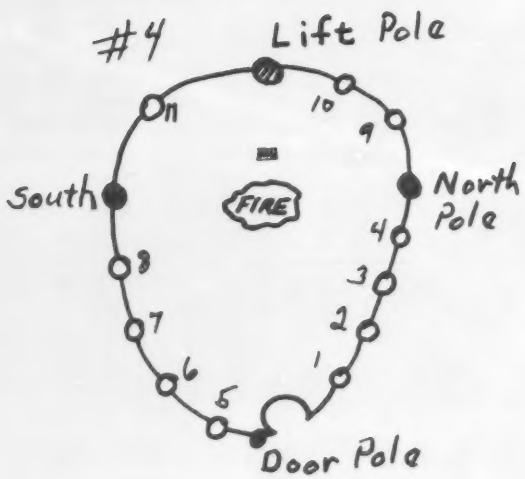

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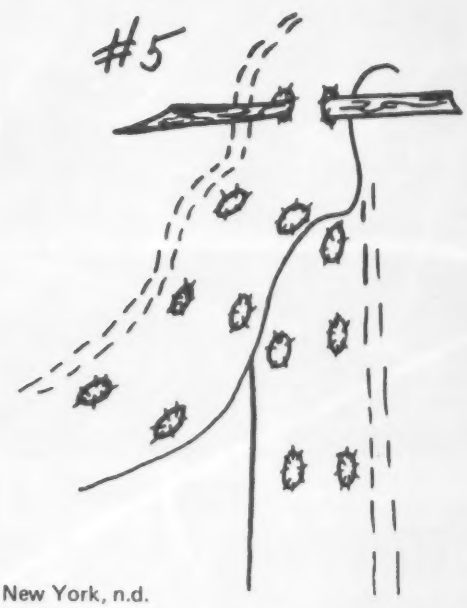


Woodstock Craftsman's Manual 2, Jean Young, ed. New York, n.d.

00076

How to Make a Travois

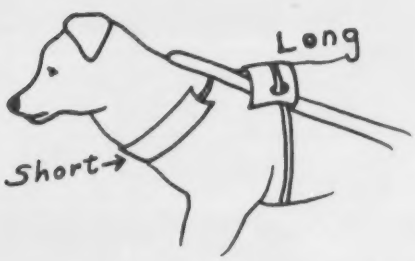
Since the Indians did not make use of the wheel for transportation, they had to drag their possessions. The travois was pulled, dragging on the ground, behind a horse or dog. If you have a cooperative pet, you might like to try making this dog harness and travois.

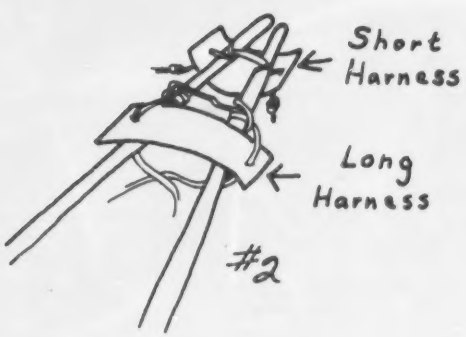
MATERIALS:

Two poles (could use broom handles), two leather thongs or pieces of rope, one 12" long, the other 20" long, two pieces of harness (denim, felt or leather) one 2" x 8", one 2" x 12-14", six to eight sticks for platform (graduated lengths if possible), twine or light rope for tying the sticks to the platform.

PROCEDURE:

1. About 1/3 of the way down make the platform by tying sticks to the poles.
2. Then attach the harness with rope or leather thongs. The shorter piece of harness should be under the poles, the longer on top.
3. Slip the lower harness under the dog's neck, tightening it to fit snugly. Pull the top harness across the dog's shoulders. Pull the rope or thong through the harness and in back of the dog's front legs. Tie it at the center of his chest. The poles should extend several inches in front of the harness.





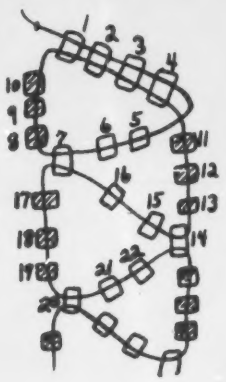
00077

How to do Beading

Beadwork is an art which we traditionally associate with the Indians. It is true they did use beads, along with other materials such as seeds, fruit pits and pebbles for decorative art. Look at the many museum displays of clothing, jewelry, religious articles, teepees, weapons, etc. However, they did not fully develop this art until the explorers came and offered beads in trade.

MATERIALS:

2 tubes of "seed" beads, one dark color and one light color
1 #12 beading needle
1 spool of fine nylon or silk beading thread
beeswax



PROCEDURES:

1. Cut and wax about a yard of thread. Knot one end.
2. Following the numbered diagram, add four light beads (#1,2,3,4), 3 light beads (#5,6,7), 3 dark beads (#8,9,10).
3. In the same direction, pass needle again through beads #1,2,3,4. Pull firmly to form a triangle.
4. Add 3 dark beads (#11,12,13); add 3 light beads (#14,15,16); and go through bead #7 as in diagram. Pull thread firmly.
5. Add 3 dark beads (#17,18,19); 3 light beads (#20,21,22); and go through bead #14 as in diagram. Pull thread firmly.
6. Continue step 5 to desired length. A necklace is usually about 26 inches. Knot end tightly and weave together by passing the needle through beads #1-4.

Betty J. Weber and Anne Duncan, **Simple Beads**. Culver City, 1971.

00078

How to Make a Gourd Rattle

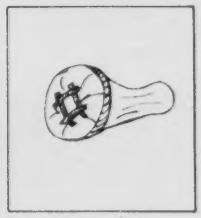
A gourd is a fruit, but it is not for eating. However, some peoples have used them for eating other foods. They were cut or carved into the desired shapes for cups, bowls, bottles, or even pipes and rattles. This "How To" shows how to make a very old rhythm instrument used for keeping time.

Choose a gourd that has a good grip so you can hold it in one hand easily. Soak the gourd in water for 24 hours.

When it is soft enough to cut into, carefully cut a small hole in the bottom. Then shake the gourd until all the seeds have fallen out. Now place a small handful of beans or pebbles inside.

Seal the hole with heavy tape or brown paper taped on. Dry thoroughly. The hollow, dry gourd will make a loud rattle when it is shook.

After a thorough drying, the outside may be painted with tempera or hobby paint. If desired, it may be lacquered for a more lasting instrument. Here's your chance to use those Indian Designs!

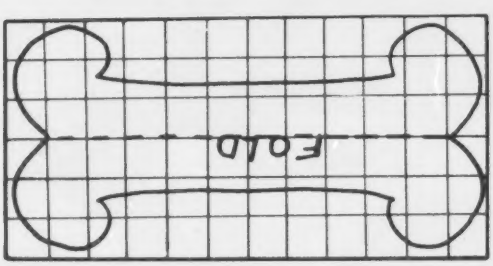


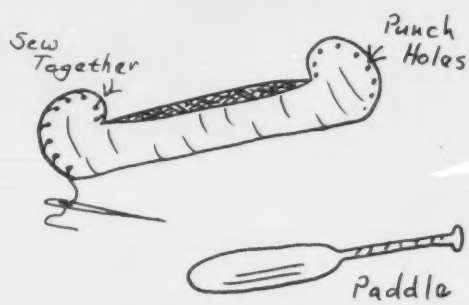
How to Build a Canoe

Canoes, especially Indian canoes, are fun to build. Some were made of birch bark and others were made from hollow logs. You can make the canoe shown here out of any heavy paper or fairly stiff material.

1. Draw the picture on the paper according to the pattern below.
2. Cut it out and fold it.
3. Sew it together with string or colored yarn.
4. Spread it apart with match sticks.
5. Decorate your canoe to look like birch bark or paint with Indian designs.

Can you make a paddle?

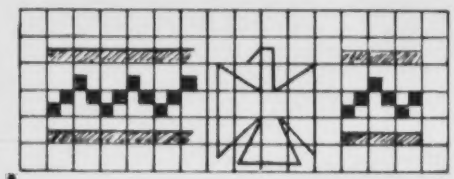




How to do Loom Beading

MATERIALS:

Loom
Warp Thread (carpet)
Weft Thread (nylon)
Beeswax
Beads
Bead Needles
Design

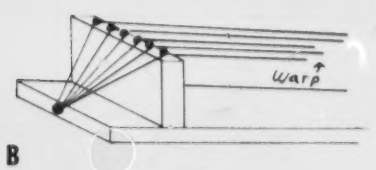


A

PROCEDURE:

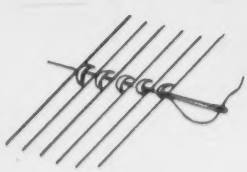
Work out design beforehand on graph paper. See sample pattern A.

1. Select a loom six inches longer than beadwork to be done. Wax threads and string loom. There must be one more string than beads in pattern and the outside strings must be doubled for strength. Pull warp threads down tight and anchor securely. Figure B (String a few beads across top of block on loom for spacing warp threads).
2. Start work in the middle of the loom by tying on the weft thread to left side doubled warp string. Leave enough on the end to weave in after completion of work. Figure C.
3. Pick up correct number of beads onto needle. Pass needle and beads (from left to right) under all warp threads. Use the left forefinger to push beads up between warp threads.
4. See Figure D and run needle back through beads from right to left and over the top of warp threads.
5. Repeat #3 and 4.
6. When nearing end of the weft thread, always leave enough to weave back and forth through the preceding bead rows several times.
7. To start a new weft thread, tie a large knot in the end and run it through preceding rows of beads until the knot catches inside of the beads.
8. For an item that is lined, wrap a piece of adhesive tape around warp threads and cut them from the loom. Fold tape under when sewing down.
9. If piece is not to be backed, warp threads may be strung with beads or fringed.

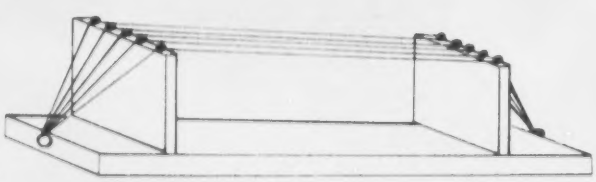


B

C



D



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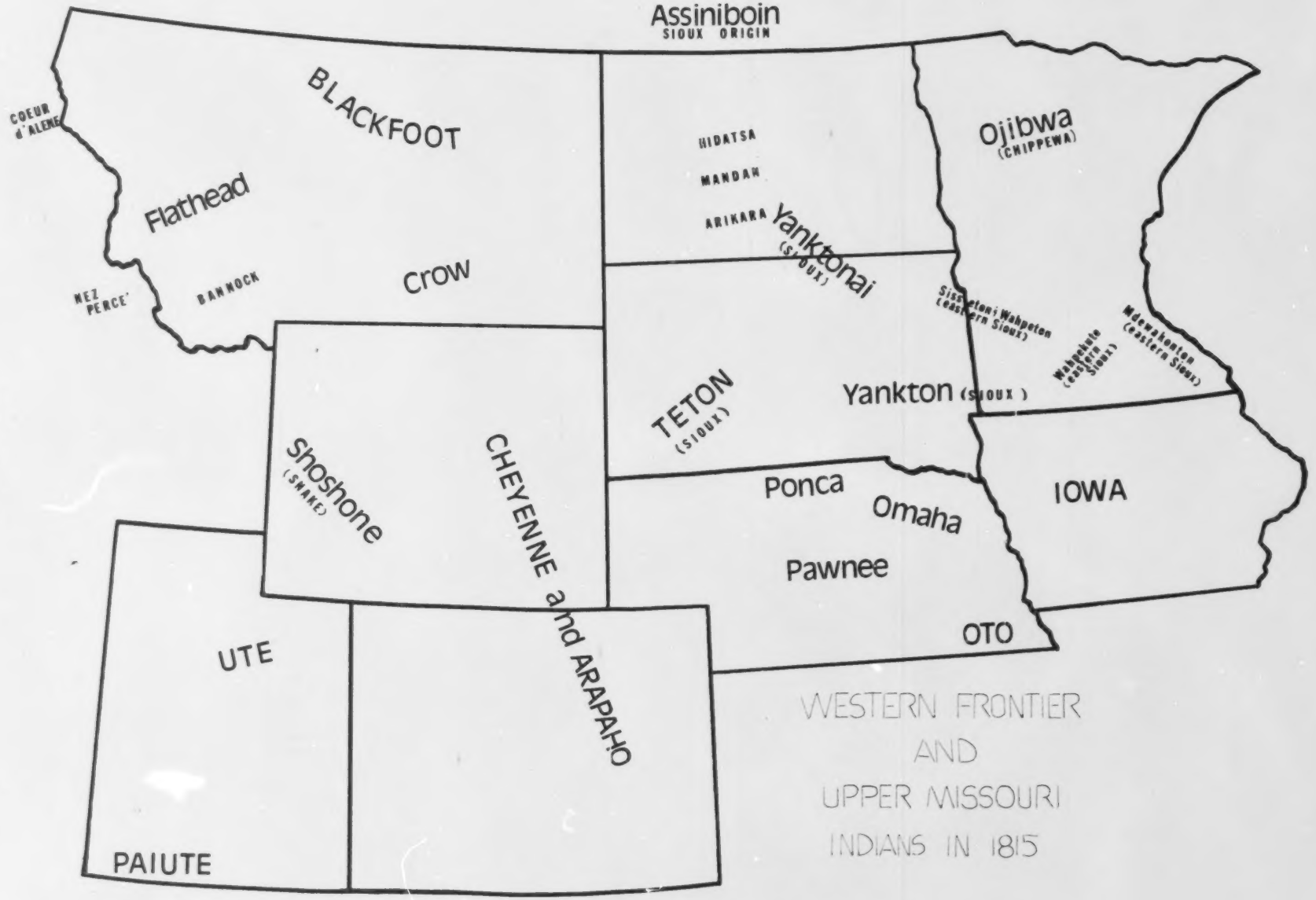
Assiniboin
SIOUX ORIGIN
COEUR d'ALENE
BLACKFOOT
Flathead
NEZ PERCE'
BANNOCK
Crow
HIDATSA
MANDAN
ARIKARA
Yanktonai (SIOUX)
Ojibwa (CHIPPEWA)
Sisseton i Wahpeton (eastern Sioux)
Wahpeton (eastern Sioux)
Mdewakanton (eastern Sioux)
TETON (SIOUX)
Yankton (SIOUX)
IOWA
Shoshone (SNAKE)
CHEYENNE and ARAPAHO
Ponca
Omaha
Pawnee
OTO
UTE
PAIUTE
WESTERN FRONTIER
AND
UPPER MISSOURI
INDIANS IN 1815

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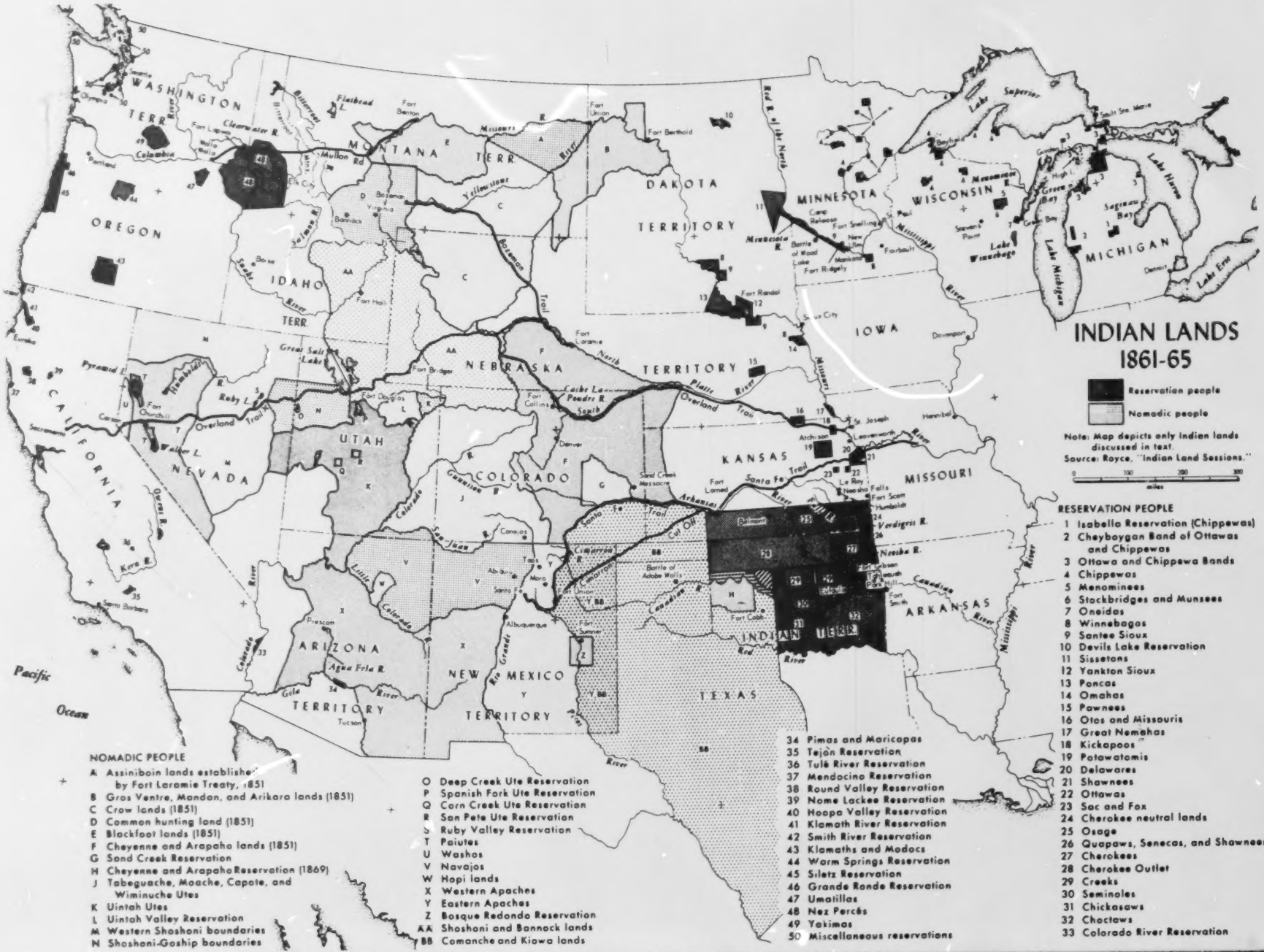
INDIAN LANDS
1861-65
Reservation people
Nomadic people
Note: Map depicts only Indian lands discussed in text.
Source: Royce, "Indian Land Sessions."
0 100 200 300 miles
RESERVATION PEOPLE
1 Isabella Reservation (Chippewas)
2 Cheyboygan Band of Ottawas and Chippewas
3 Ottawa and Chippewa Bands
4 Chippewas
5 Menominees
6 Stockbridges and Munsees
7 Oneidas
8 Winnebagos
9 Santee Sioux
10 Devils Lake Reservation
11 Sissetons
12 Yankton Sioux
13 Poncas
14 Omahas
15 Pawnees
16 Otos and Missouris
17 Great Nemahas
18 Kickapoos
19 Potawatomis
20 Delawares
21 Shawnees
22 Ottawas
23 Sac and Fox
24 Cherokee neutral lands
25 Osage
26 Quapaws, Senecas, and Shawnees
27 Cherokees
28 Cherokee Outlet
29 Creeks
30 Seminoles
31 Chickasaws
32 Choctaws
33 Colorado River Reservation
34 Pimas and Maricopas
35 Tejon Reservation
36 Tule River Reservation
37 Mendocino Reservation
38 Round Valley Reservation
39 Nome Lackee Reservation
40 Hoopa Valley Reservation
41 Klamath River Reservation
42 Smith River Reservation
43 Klamaths and Modocs
44 Warm Springs Reservation
45 Siletz Reservation
46 Grande Ronde Reservation
47 Umatillas
48 Nez Percés
49 Yakimas
50 Miscellaneous reservations
NOMADIC PEOPLE
A Assiniboin lands established by Fort Laramie Treaty, 1851
B Gros Ventre, Mandan, and Arikara lands (1851)
C Crow lands (1851)
D Common hunting land (1851)
E Blackfoot lands (1851)
F Cheyenne and Arapaho lands (1851)
G Sand Creek Reservation
H Cheyenne and Arapaho Reservation (1869)
J Tabeguache, Moache, Capote, and Wiminuche Utes
K Uintah Utes
L Uintah Valley Reservation
M Western Shoshoni boundaries
N Shoshoni-Goship boundaries
O Deep Creek Ute Reservation
P Spanish Fork Ute Reservation
Q Corn Creek Ute Reservation
R San Pete Ute Reservation
S Ruby Valley Reservation
T Paiutes
U Washos
V Navajos
W Hopi lands
X Western Apaches
Y Eastern Apaches
Z Bosque Redondo Reservation
AA Shoshoni and Bannock lands
BB Comanche and Kiowa lands
WASHINGTON TERR
OREGON
CALIFORNIA
IDAHO TERR
NEVADA
UTAH
MONTANA TERR
DAKOTA TERRITORY
NEBRASKA TERRITORY
COLORADO
KANSAS
ARIZONA
NEW MEXICO TERRITORY
INDIAN TERR
TEXAS
MINNESOTA
IOWA
MISSOURI
ARKANSAS
WISCONSIN
MICHIGAN
Pacific Ocean
Lake Superior
Lake Michigan
Lake Erie
Lake Winnebago
Lake Huron
Mississippi River
Missouri River
Red River
Arkansas River
Colorado River
Columbia River
Snake River
Yellowstone River
Platte River
Rio Grande
Overland Trail
Santa Fe Trail
Bozeman Trail
Mullan Rd
Cut Off
Fort Laramie
Fort Union
Fort Benton
Fort Berthold
Fort Randall
Fort Snelling
Fort Ridgely
Fort Bridger
Fort Douglas
Fort Collins
Fort Lyon
Fort Larned
Fort Scott
Fort Gibson
Fort Smith
Fort Cobb
Fort Sumner
Fort Union
Fort Garland
Fort Churchill
Fort Hall
Fort Boise
Fort Walla Walla
Fort Laplwai
Fort Benton
Fort Randall
Fort Ridgely
Fort Snelling
Fort Scott
Fort Gibson
Fort Smith
Fort Cobb
Fort Sumner
Fort Garland
Fort Churchill
Fort Hall
Fort Boise
Fort Walla Walla
Fort Laplwai

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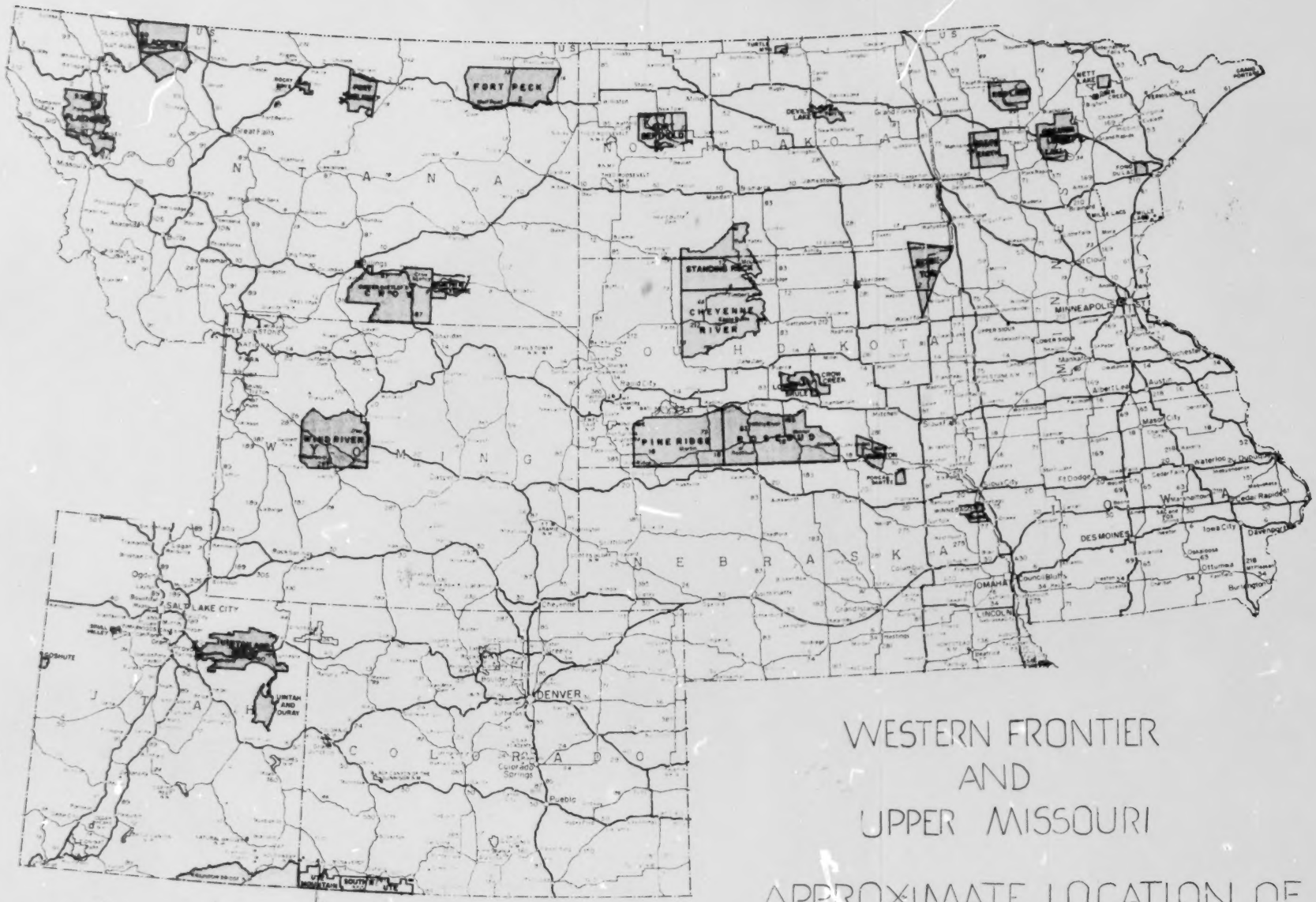


WESTERN FRONTIER AND UPPER MISSOURI

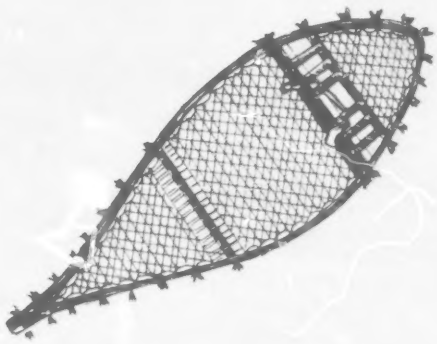
APPROXIMATE LOCATION OF INDIANS IN 1950

SOURCE: Bureau of Indian Affairs

EXPLORERS, TRADERS , TRAPPERS

CONCEPTS TO BE LEARNED

- Most explorations were made in search of political, commercial and socio-economic opportunities. They opened the lands of the Western Frontier and Upper Missouri for others to follow.
- Explorers, traders and trappers, supported by government and/or commercial enterprises, provided valuable information about the geography and natural resources of the Western Frontier and Upper Missouri which attracted many people to the region.
- The Lewis and Clark Expedition is a classic example of government-sponsored explorations, and it marks the beginning of United States activities in the region.
- Most explorers possessed a unique adventuresome spirit which inspired them to penetrate unmapped wilderness to search for new opportunities - - often at the risk of their lives.
- Later explorations in the region were accomplished in search of railroad routes, waterways, mineral wealth, etc.
- 20th Century explorations have occurred in the search for energy resources - - petroleum, coal, water power and nuclear material.
- There is always a new horizon and a new opportunity for adventuresome spirits to seek and develop.
- Mountain men represented all the romantic mythology of courage, suffering, daring and ecological awareness attributed to explorers during any period in history.
- After most great discoveries, there usually has followed a period of development and exploitation by seekers of economic and commercial gains.
- Fur traders and trappers who followed Meriwether Lewis and William Clark into the region contributed greatly to the location of potential wealth, possible routes, climate and the geography of the land. In most instances, they exploited the resources available to them, started the process of making Indians dependent upon trade goods, and caused a breakdown in Indian cultures.



SUGGESTIONS FOR ACTION-CONSTRUCTION ORIENTED PROJECTS

- Make a map showing the travel routes of explorers such as Lewis & Clark, Long and Pike.
- Draw a map showing the location of fur trading forts or posts in your state.
- Construct a table-top model of a fur trading post near a river or stream.
- Have students make survival kits that might have been useful to mountain men. Be sure to include a compass.
- Conduct a trailing and tracking expedition; ask one group of students to follow another group as it "blazes" a trail. (Do not harm trees or shrubs; use paper or paint blazes.)
- Set up a rendezvous at a local park or picnic grounds. Make provisions for games, bartering sessions, "trade stores" and refreshments. Costumes and role assignments will really make it work. Tall tale contests?

USING THE "HOW TO" PROJECTS

- Using the "How to Read the Stars" chart, have the class set up some star-study groups to locate major constellations. Ask each group to do an oral presentation before the class.
- Using the "How to Make a Map" instructions, select small areas around the region to be mapped by small groups. Be sure there is some prominent land or building which can serve as a focal point. (Lake, marsh, golf course, industrial site) Try different kinds of maps: road, land formations, population, etc.
- The "How to" on orientation is fun as well as useful, as a learning experience. After giving instructions on how to read a map and compass, send individuals out on a designated course. Each person must check in at a number of places along the route. The first one back with all the proper checks is the winner. Note: there is no set path; it is only necessary to get to the check points and back to the starting place.
- Now that the land is known, it is time to use the "How to Mount Your Collection" project. Again, go over a familiar area and make a collection of objects. Or, if a student already has the "collecting bug," let him do his own.
- The "How to Make a Scenic Box" plan is a very personal, instructive, creative project. The student may choose to depict a famous place, person or happening. Let him research and compose his own scene, then present the story to the class.

SUGGESTIONS FOR LISTENING-OBSERVING ACTIVITIES

- What are the traits people admire in explorers? Do these traits apply to explorers such as Meriwether Lewis and William Clark, and Zebulon Pike as well as to modern-day astronauts? (Discussion groups)
- Look at a map of the region, and trace the paths followed by different groups and individuals - - Verendryes, Lewis & Clark, Pike, John Mullan. What patterns of exploring did they follow? What advantages and disadvantages were there in following waterways? Under what conditions did explorers move overland? (Map observing)
- Ask the students to set up a role playing session in which some take the parts of traders and some trappers. Barter for furs and supplies as the earlier traders and trappers did. Let the rest of the class critique the dialogue. (Role playing and problem solving)
- In a small group setting, ask the students to call out descriptive adjectives which best describe explorers - - brave, restless, bold, adventurous. Then list the names of some explorers, including astronauts, to see if the words apply to them. (Brainstorming and discussion)
- Create a situation in which members of the class play the roles of Indians as a party of explorers comes in and says something like, "Our government has just gained this land by treaty, and we have been sent out here to explore it." What reaction do the children have to this situation? (Role playing and value clarification)
- Develop dialogue between groups in the classroom. One group is comprised of traders and the second of Indians. Allow a trade and barter session to take place. After a while, try to make a transfer to the coal supplies contained within the region and the demand for strip mining production. Who are the traders? What can be traded instead of money? (Simulation and transfer)
- Get a speaker who will challenge students to examine some new frontiers in science, socio-economics, industry and ecology. Promote discussion to enlarge upon the themes. (Speaker-discussion)
- What do you think your role could be on an exploratory expedition? What kind of a contribution could you make? How would you prepare yourself for the expedition? (Inquiry and simulation)
- Set up a fur trading post or trading fort. What rules should the students make to govern speculation, debts, loaning, shares and credit? (Simulation-problem solving)
- What other exploration activities have resulted in setting up trade routes and trading centers? What kind of people are attracted to these centers? Discuss the kinds of life around trade centers. (Inquiry-discussion)

AMERICAN ISSUES FORUM ACTIVITIES

- Key issues which apply directly to explorations and the subsequent economic enterprises can be found in **The Land of Plenty** (second month), and particularly in sections on the first week--"A Shrinking Frontier?" - - and on the third week - - "Use and Abuse of the Land of Plenty."
- We need to recognize that things are different now from the ways they used to be. When the early explorers, traders and trappers reached the land, there was plenty. Abuse and overkill caused the disappearance and near extinction of many animals. Mining and lumbering depleated natural resources. Whatever happened to "The Land of Plenty?"
- Encourage students to set up panel discussions, using people from industry, land-development corporations, conservation groups and environmental protection agencies to examine priority concerns which are related to expansion and land use.
- How can we encourage explorations by modern "dreamers" who seek answers to urban and rural socio-economic problems? Are not inquiries that seek solutions to these problems as critical as finding "all water routes across the continent" or the "head waters of the Arkansas River?" The lives of all of us depend upon answers to many of these socio-economic concerns.
- Examine the terms applied by historians to path-finders - - brave, curious, daring, enterprising, rugged, risk-taking. Are these myths out of the past, or truly parts of the American profile?
- Forum Issues provide a framework for the exploration of matters of common concern. Encourage your students to become pathfinders among community groups and to participate in serious, thoughtful discussions about issues in the Bicentennial year.

SUGGESTIONS FOR RESEARCH-WRITING REQUIREMENTS

- Select some of the more important figures in the fur trade era and make biographical studies of them. Compile a file on such persons. (Jim Bridger, Manuel Lisa, etc.)
- Look up great explorations that have occurred in your area in the 19th and 20th Centuries. Do not forget industrial and agricultural experiments; they are explorations, too.
- Do an in-depth study into great explorations such as those led by Lewis & Clark and Pike. Make group and individual research assignments, so all aspects of the expeditions are covered.
- Develop a play or pageant that characterizes the life of the mountain man. Flash-back techniques are ideal.
- Make an ecological survey of plant and animal life in your area. Create a large display of mounted specimens, maps, soil samples, wild life drawings and locations of important landmarks.

SUGGESTIONS FOR RESOURCE REFERENCES

Teachers

Bernard DeVoto, **The Course of Empire.** Boston, 1952.

George B. Grinnell, **Beyond the Old Frontier.** New York, 1913.

Rubin G. Thwaites, Ed., **Original Journals of the Lewis and Clark Expedition, 1804-1806.** Eight Vols., New York, 1904-05.

Students

Frances J. Farnsworth, **Winged Moccasins.** New York, 1954.

Bill Gilbert, **The Trailblazers.** Time-Life Books, New York, 1973.

Richard L. Neuberger, **The Lewis & Clark Expedition.** New York, 1951.

World Book Encyclopedia, Field Enterprises Educational Series. (Look up mountain men, fur companies, explorers.)

EXPLORERS, TRADERS, TRAPPERS

Trappers and traders were the first European-Americans to enter the area between the upper Mississippi River Valley and the Interior Basin. Their initial penetrations came soon after interpreter-explorer Jean Nicolet learned of the presence of the Sioux around the headwaters of the Mississippi from conversations with Winnebagos in Wisconsin during his expedition in the mid-1630's. Businessman Sieur des Groseilliers and his adventuresome brother-in-law Pierre Esprit Radisson established a trading post on Chequamegon Bay, along the southern coast of Lake Superior, in 1659, and dealt with the Sioux briefly near the headwaters of the Mississippi before they returned to Quebec. Father Jacques Marquette and Louis Jolliet attracted attention to the trans-Mississippi West when they explored the Mississippi from the mouth of the Wisconsin River to the mouth of the Arkansas River in 1673. Daniel Greysolon Duluth established a base among the Sioux at Mille Lacs Lake five years later, and dispatched a trading party to the vicinity of Big Stone Lake, at the headwaters of the Minnesota River. A short time later Pierre Charles LeSeuer established trading posts along the Minnesota - - one near present Mankato - - and his traders worked as far west as the Big Sioux River. Others followed Le Seuer and established Fort Beauharnois on Lake Pepin as well as other trading stations. Fur trade between the Mississippi and Missouri Rivers began to flourish during the first quarter of the 18th Century.

As it began to flourish, there were problems. War between the Fox Indians of Wisconsin and the French interrupted commerce through most of the 1720's. Then a protracted conflict between the Sioux and the Chippewas discouraged trade during the 1730's and 1740's, and it ultimately caused the westward migration of the Sioux.

Meanwhile, the French were distracted by imperial interests elsewhere. During King William's War and Queen Anne's War, in the period 1689 to 1713, they fought the British in upper New England. Beginning in the year 1699, Frenchmen began to establish colonies along the Gulf of Mexico, and for approximately a half century they were to be preoccupied with Spanish competition on their southern frontiers.

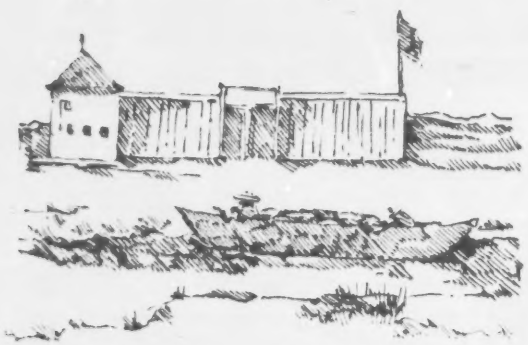
Despite these problems and distractions, about the year 1720 the French renewed their efforts to exploit "upper Louisiana" (as it was called after the establishment of lower Louisiana settlements on the Gulf of Mexico). Quebec traders, led by Pierre Gaultier de la Verendrye, moved west to divert furs from Hudson's Bay Company posts to the St. Lawrence Valley. By 1740 they had established trading factories from Grand Portage - - in Lake of the Woods country - - to Fort LaReine on the Assiniboine River, near the southern tip of Lake Winnipeg. Once established on the Assiniboine, Verendrye turned south, and in 1738 he, his two sons Francois and Louis-Joseph, and a substantial party of traders moved into the upper Missouri Valley, where they dealt with Mandans before they returned to Fort LaReine. Subsequently, Francois and Louis-Joseph returned, marked their progress with a plaque (discovered at Fort Pierre in 1913), and evidently they moved west far enough to see the Black Hills.

As the Verendryes worked along the present U.S.-Canadian border, other traders entered the Great Plains farther south. For example, in 1719, Clause du Tisne left Kaskaskia, in Illinois, moved up the Missouri River a short distance, then cut across Kansas to trade among the Wichitas on the Arkansas River in northern Oklahoma. During 1739, Pierre and Paul Mallet left Illinois on an expedition up the Missouri and Platte, then south across Colorado to Santa Fe.

By the middle of the 18th Century, the Frenchmen were winning the imperial contest with the Spaniards and Englishmen for control of trade (and patent rights) in the interior reaches of the North American continent. Then, suddenly the

French faced defeat at every hand. Spaniards moved up across Texas and applied pressure upon lower Louisiana. British traders clashed with French Voyageurs in Ohio Country, and King George's army challenged French imperial rights to North America in the French and Indian War. After the War ended and the peace was negotiated at Paris, in 1763, the French not only acknowledged their defeat with the surrender of Quebec, but also agreed to surrender all of their major holdings on the continent.

Approximately a year earlier, representatives of the King of France met representatives of the King of Spain and established a plan to prevent the British from gaining possession of Louisiana. From appearances, the Bourbon King of Spain agreed to hold title to Louisiana until such time as the Bourbon King of France could recover it without fear of losing it to the British. As it turned out, Spaniards held the deed until the year 1800.



Spanish officials never attempted to incorporate Louisiana into their empire. As a result, trade lanquished through much of the period that the Spaniards were in control. Representatives of Hudson's Bay Company moved down to the Upper Missouri, and English and Scottish traders working for the Montreal Nor' West Company operated freely between the Mississippi and Missouri Rivers. Spaniards made little progress for a long time, however, even though they founded St. Louis as a trade center in 1764. They engaged in fur trade as far up the Missouri as present Omaha, but it was a quarter century before St. Louis traders appeared in Sioux country. Then, in 1789, Juan Munier ascended the Missouri as far as the mouth of the Niobrara River before he turned back. In 1790, Jacques D'Eglise got up as far as the Mandan villages, where he conversed with Frenchmen that had lived among the Mandans for years. Encouraged by the reports of Munier and D'Eglise, in 1793 traders in St. Louis formed the Missouri Company, to exploit the Missouri trade, and the following year Jean Baptiste Truteau erected an outpost near present Fort Randall on the east bank of the Missouri, and plied the Missouri's rushing waters as far north as the Arikara villages.

Trade in upper Louisiana was then interrupted again by diplomatic changes: Spain gave Louisiana back to France in 1800, and France sold it to the United States in 1803. But the interruption did not last long. Even before the purchase was completed, President Thomas Jefferson dispatched Meriwether Lewis and William Clark to explore upper Louisiana, and their presence encouraged new trading activities. Beginning in 1807, Manuel Lisa worked diligently in upper Missouri commerce, founded the St. Louis Fur Company and over a period of about fifteen years engaged in trade with the Sioux, Arikaras, Mandans, Crow and Blackfeet that led his traders into the northern Rockies. Shortly after Lisa's death, William H. Ashley set up the Rocky Mountain Fur Company in St. Louis and dispatched mountain men across the upper Missouri Valley, the northern Rockies, and the northern part of the Interior Basin. Ashley's company featured the famous "Rocky Mountain rendezvous" at the height of its operations, during the late 1820's, after trader Jedediah Strong Smith "discovered" South Pass and reported fur and robe resources beyond the Pass. Distance prevented traders and trappers from traveling annually between the sources of furs and St. Louis, so the Rocky Mountain Fur Company sent purchasing agents to "rendezvous" centers each year to meet with, and trade

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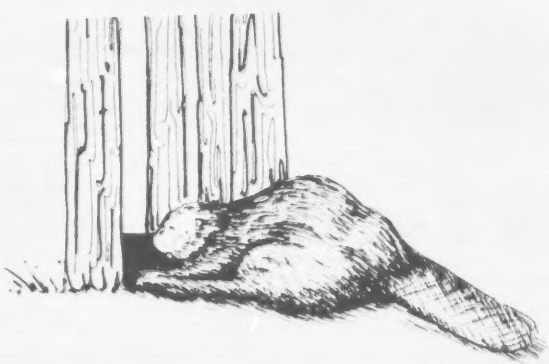
among, mountain men and Indians. These prearranged annual meetings became legendary for their size, and for the social and economic activities that accompanied them.

The Rocky Mountain Fur Company held a near-monopoly in the northern Rockies and Interior Basin through the 1820's. However, in the 1830's its agents faced competitors. Along with independents - - such as Captain Benjamin Bonneville, who traded on the Snake Valley - - there was the powerful American Fur Company. It had been established by John Jacob Astor in 1808. During 1811, some of its traders, the "Astorians," had crossed northern Louisiana on their way to the Columbia River, but for a long time American Fur Company leaders seemed content to exploit the Great Lakes trade. During the latter 1820's, however, they grew interested in the Rockies and began to track the Rocky Mountain Company's mountain men to the best sources of furs. This became possible because, in 1820, the American Fur Company absorbed one of its competitors, the Columbia Fur Company, which had established itself at Fort Tecumseh, above the mouth of Bad River on the Missouri. After the consolidation, the Columbia Fur Company became the "Upper Missouri Outfit" of the Western Department of the American Fur Company. In 1828 the "Outfit" established Fort Union at the mouth of the Yellowstone as headquarters for northern Rockies operations, and American Fur Company traders challenged the monopoly of the Rocky Mountain Fur Company.

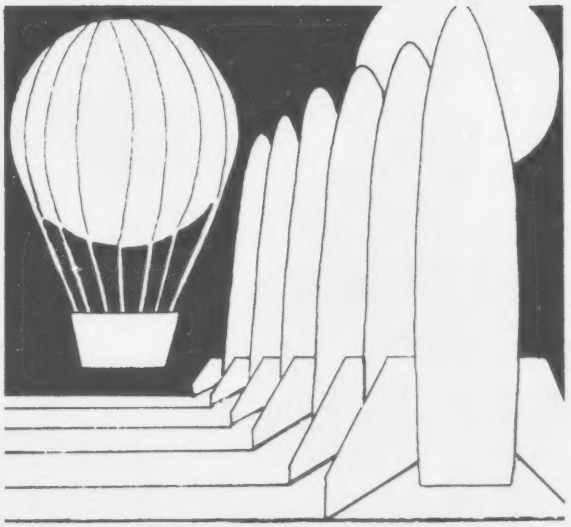
The guiding spirit of the Western Department of the American Fur Company was Pierre Chouteau, Jr., the man who dispatched the first steamboat to the upper reaches of the Missouri River. His **Yellowstone** navigated as high as Fort Tecumseh in 1831. It made a second voyage in 1832, during which Pierre Chouteau christened a new post to replace Fort Tecumseh - - named Fort Pierre Chouteau, and later Fort Pierre. The **Yellowstone** continued its voyage up the Missouri after the christening, reached Fort Union, and began to provide steamboat service to the northern Rockies.

The American Fur Company's resources were substantial, and so were those of Hudson's Bay Company, which by the 1830's had a large trading post at Fort Vancouver on the Columbia River, managed by Dr. John McLaughlin. Along with traders representing these two "giants" came

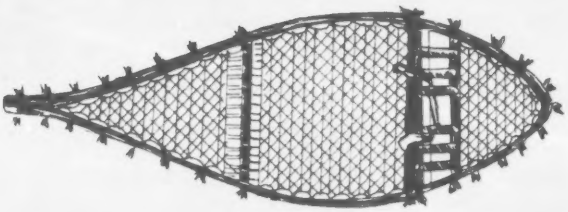


numerous parties of mountain men across Colorado from Taos. Independents came from St. Louis, and from as far away as Massachusetts. So many trappers and traders moved into the Rockies that by the middle of the 1830's leaders of the Rocky Mountain Company gave up the fight and dissolved their corporation. Indeed, by the end of the 1830's almost all competitors were gone except the American Fur Company and Hudson's Bay Company, and about midway through the 1840's Hudson's Bay Company withdrew to Vancouver Island. The heyday of the northwestern fur trade came quickly to a close. In its wake were only scattered trading posts maintained to collect

furs and robes ferreted out by the most determined mountain men, and by trappers from various Indian tribes. For all practical purposes, the trade that was launched in upper Louisiana during the 17th Century by Radisson and Groseilliers was finished by the year 1846, when the United States acquired sole possession to Oregon Country and forced the withdrawal of Hudson's Bay.



The activities of traders and trappers over nearly two centuries were extremely important to the development of the area between the Mississippi River and the Interior Basin. As these glamorous, though in many cases semi-barbaric, men trekked into the wilds in search of furs, they explored the area and brought back mental maps to share with other groups of pioneers that followed them. As they shared their geographic knowledge, related their personal sagas, and exposed the economic potential of the fur trade, they popularized



the Northwest and attracted both investment and more non-Indian people. Meanwhile, their presence in the Northwest had great influence upon the plights of Indian tribes among which they traded; they "softened up" the tribes and made them vulnerable to intrusions by missionaries, treaty-makers, agents, miners, farmers, etc. In most instances, once the fur traders and trappers had exploited the resources available to them in the territory of an Indian tribe, the people of the tribe had grown dependent upon trade goods, had been exposed and even addicted to trade whiskey, had probably been devastated by diseases - - such as small-pox - - to which they had little resistance, and had begun to intermarry with non-Indian people. All of this came at the expense of the tribal group's traditional beliefs, economic habits and life-style. Once in contact with the vanguardsmen, a tribe was easy prey for the other groups that came in quick succession.

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The Verendryes

Pierre Gaultier de la Verendrye was a French-Canadian whose primary purpose was to find a passage to the Pacific Ocean in the mid-1700's. In addition, he also worked to set up numerous outposts for the purpose of acquiring furs. His initial expedition started from Montreal in June, 1731, in the company of his sons, a nephew and a group of traders. Verendrye received little support for his journey, and many of his supplies were lost or stolen. Some of his men were killed (including his nephew and one son), and his venture was considered unsuccessful because he failed to discover a route to the Pacific. He did establish some trading posts, however, and he dealt with the Mandans before returning to eastern Canada.

In 1742, his sons Francois and Louis-Joseph, explored the area of the Black Hills. They saw much wild game, possibly the Big Horn Mountains and various Indian tribes. A six-by-eight-inch tablet, on which their names were inscribed, was discovered near Fort Pierre (South Dakota) in February, 1913. Some high school students accidentally found it on a bluff along the east bank of the Missouri River. On one side of the plaque was written, "Deposited by le Chevalier de LVR Lo Jos Louey Loudette, A Moitte 30 March 1743." On the reverse side was the inscription, "In 1741, twenty-sixth year of our most illustrious Seigneur Louis XV, in the time of his Viceroy, Monsiegneur the Marquis de Beauharnais Patrus (Pierre) Gaultier de Laverendrie deposited (this)." The latter had been stamped onto the tablet with a dye, but the former inscription was scratched in with a knife or nail.

No records survive to show how far the Verendryes traveled west from Fort Pierre. Some historians believe that they ventured far enough to view the Big Horn Mountains, but others believe they did not go beyond the Black Hills. Yet all agree that they were the first non-Indians to enter the upper reaches of the Missouri. In their journal, they reported seeing a village of the "Serpent tribe." which some believe were the Snake or Shoshone Indians. They also reported viewing a wooded mountain range.

Whatever the extent of their expedition, it was extremely important. The Verendryes were the pioneer explorers of the Upper Missouri. They were responsible for extending the French fur traders' frontier west from Lake of the Woods to Fort LaReine in Manitoba, and down to the foothills of the Rockies in Dakota Country prior to the middle of the 18th Century. While they did not find a passage through the Northwest to the Pacific, all must agree that their expedition was a monumental achievement.

Discussion Topics

1. Why were Pierre Verendrye and his sons exploring the Upper Missouri? Did they succeed in their main purpose?
2. What is the significance of the Verendrye stone? Discuss where other records might be found.
3. Seek other information on the Verendrye expeditions. How far west do you think they traveled?
4. Discuss the reasons why you think the Verendrye expeditions were important to the history of Upper Missouri.

Vocabulary Building

Plaque
Route
Inscription
Monumental
Pioneer

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PATHFINDERS AND MOUNTAINMEN PUZZLE

C R A N C O L T E R C A N G U H L
A A Z X Y V I A A W M A R D E O L
N B B T V C S U B L E T T E M L O
F R A S F P A T Y X E E E C C L N
I S A C A J A W E A K C D L L I G
N U S R N E E S W E D C B X A S P
G B A K E R J S B E C K W O R T H
R L S P F I T Z P A T R I C K E N
W E H O R D L Q M C L E A A Y R J
A T L T E S S B R I D G E R E S A
L T E S M I T H K E T L M S P W C
K E Y V O G D E N P I A H O K A K
E P T A N E Y D I A R S U N Z L S
R I A L T R E B D R N S P R A D O
S N P R O V O T E H A M I L T O N
N L L F R A E B V I O I K W O X Z
M P A T T I E U E B G L E W I S C
J S P I N S K E R C I V A L O L S

FIND ONLY THE LAST NAMES

ASHLEY (WILLIAM)
BAKER (JAMES)
BECKWORTH (JAMES)
BRIDGER (JAMES)
CARSON (KIT)
CLARK (WILLIAM)
COLTER (JOHN)
FITZPATRICK (THOMAS)
FRAEB (HENRY)
FREMONT (JOHN)
GERVAIS (JOHN BAPTISTE)
GLASS (HUGH)
HAMILTON (WILLIAM)
HOLLISTER (JAMES)
JACKSON (DAVID)
LEWIS (MERRIWEATHER)
LISA (MANLER)
LONG (STEPHEN)
MEEK (JOSEPH)
NIDEUER (GEORGE)
OGDEN (PETER
PATTIE (JAMES OHIO)
PIKE (ZEBULON)
PROVOT (ENTIENNE)
SACAJAWEA
SMITH (JEDEDIAH)
SUBLETTE (MILTON)
SUBLETTE (WILLIAM)
WALDO (WILLIAM)
WALKER (JOE)

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The Lewis and Clark Expedition

Thomas Jefferson purchased Louisiana Territory from Napoleon Bonaparte in 1803. It contained 644,150,000 acres, and cost the United States fifteen million dollars. The purchase of all this land has been called "the best real estate deal in history."

Jefferson had been curious about Louisiana for a long time, and, despite some resistance from Congress, he was able to obtain funds for expeditions up major rivers flowing out of Louisiana into the Mississippi River from the west. Even before the final papers for cession of the land were signed, he appointed Meriwether Lewis and William Clark as leaders of an expedition up the Missouri. Lewis, who was Commander, had been Jefferson's private secretary; Clark, who was second in command, was the brother of Revolutionary War hero George Rogers Clark. Lewis regarded Clark as co-captain, and referred to him as an equal. Their friendship flourished during the thirty months of their exploring adventure, and their spirit of cooperation contributed enormously to the success of the expedition.

Members of the expedition were instructed to observe and record their findings, to be diplomats to the Indians, and to serve as naturalists, geologists, engineers and ambassadors of the United States. Their main purpose was to find a route to the Pacific Ocean, but the explorers took their other duties seriously. They made observations and kept records in spite of hazards along the trail. There were twenty-nine in the party. Among them were an interpreter, a hunter named Drewyer and Clark's Black servant, York. None of the members of the expedition were married, and all of them were young, William Clark being the oldest at thirty-three years of age.

Lewis and Clark started from Wood River, opposite St. Louis, on May 14, 1804. They had no charts or maps because most of the land was unexplored. Their supplies included food, clothing, camping equipment, firearms, ammunition and articles for barter with the Indians.

In August of 1804, the expedition reached the area of present Council Bluffs (Iowa), and held a formal meeting with Indians there. They informed the chiefs of the change in government (from French to U.S.) and promised them the protection of the United States.

After reaching the Mandan villages on the Missouri, near what is now Bismarck (North Dakota), the expedition made camp for the winter. Most of the men spent their time learning about Indian customs and preparing for the rest of the journey. Lewis and Clark hired an interpreter, Troussaint Charbonneau, a French-Canadian trapper. His wife, Sacajawea, was invited to join the expedition because she was acquainted with tribes farther west.

In the spring of 1805, two expeditions left the Mandan villages. One returned to St. Louis with hides, Indian articles and information gathered up to that point. The other continued the exploration of the Northwest. After many tiring miles over prairie land with an abundance of grass and wild game, members of the latter party reached the place where the Missouri and Maria's River join. After following the Maria for a short distance, they came back to the fork and cached supplies for their return journey. (The explorers constructed the cache by carrying dirt from a hole to the river, and carefully concealing it with sod once it was filled so it would not be discovered by Indians.)

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The expedition continued on foot to the Great Falls of the Missouri, which Lewis discovered on June 15. He felt it was important to make contact with Indians so as to acquire horses and guides for crossing the mountains. While they were making a portage around the Great Falls, the explorers celebrated the first Fourth of July in Montana with a ration of liquor and simple festivities.

Sacajawea had been captured from Indians in this area as a child, and recognized landmarks along the way. When the party reached the area controlled by her people, the Shoshones, Lewis and Clark found it easy to get horses and guides for the rest of the journey.

On November 8, they sighted the Pacific Ocean, and the party spent the winter of 1805-06 at Fort Clatsop at the mouth of the Columbia River.

On their return journey, the group divided. Lewis led some of the men back by way of the Missouri, and further explored Maria's River. There he encountered hostile Blackfeet, and also recovered most of the supplies from the cache. Clark's party took the Yellowstone River route, and met with Lewis and his men at the confluence of the Missouri and Yellowstone Rivers.

The expedition returned to St. Louis in September of 1806 after a very successful journey. Lewis became Governor of Louisiana Territory, and Clark was appointed Commander of the militia and Indian Agent for the Territory.

Among the important contributions of the Lewis and Clark Expedition were these: reliable information about the Northwest; reinforcement of U.S. claim to Oregon country; and historical and anthropological information. Reports on the abundance of furs in the region contributed to the growth of the fur trade, and trappers and hunters soon began to push steadily westward.

Discussion Topics

1. What were the circumstances leading to the purchase of Louisiana Territory? Why was it considered a "good buy?"
2. What instructions would you have given to these explorers?
3. How did Lewis and Clark spend the winter of 1804-05, and what important decisions did they make?
4. Look up other information on the Lewis and Clark Expedition. What were some of the hardships they encountered? What landmarks did they discover? Did they name any of them?
5. Discuss the important contributions the Lewis and Clark Expedition made to the Western Frontier and Upper Missouri.

Vocabulary Building

Expedition
Cache
Hostile
Barter
Interpreter
Anthropological information
Confluence

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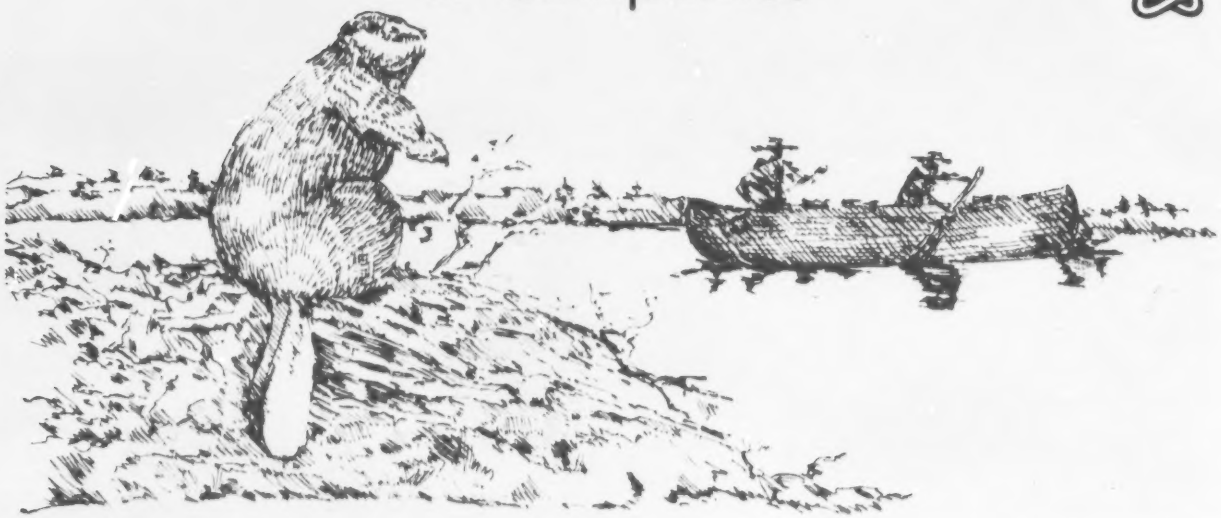
Fur Companies



Did you know that the exploration and development of the Upper Missouri and Western Frontier were connected with fashion? The popularity of the beaver hat was instrumental to the opening of the wilderness. From the early 17th Century to the mid-1800's few upper-class men in Europe or the eastern United States appeared in public without one. This caused a great demand for beaver pelts. There was also a steady market for other furs, such as marten, fox, mink and otter. The latter were used to trim collars, hems and sleeves of women's and men's clothing.

Several companies competed with each other for the furs on the Upper Missouri and Western Frontier. They hired trappers and built trading posts in the area for collecting the furs. Manuel Lisa, following in the footsteps of Lewis and Clark, established a trading post where the Big Horn River flows into the Yellowstone in 1807, and traded among the Indians of the Upper Missouri. He founded the St. Louis Fur Company in 1809, and dominated the fur trade in the area until his death in 1820. Lisa was the first to hire non-Indian trappers, rather than to depend entirely upon Indians to bring furs to his outposts.

The Rocky Mountain Fur Company, set up at St. Louis by William H. Ashley, gained a near monopoly in the northern Rockies and Interior Basin through the 1820's. Because there were hundreds of trappers working for the Rocky Mountain Fur Company, and great distances between Company headquarters and the areas where they worked, Ashley created the "rendezvous" method of collecting furs. Company agents met with trappers at pre-arranged locations - - such as Jackson Hole - - to exchange trade goods and furs.

In the 1830's, Ashley's Company was faced with competition from the American Fur Company of John Jacob Astor. For almost two decades after its establishment, the American Fur Company concentrated on the Great Lakes area, but its traders grew interested in the Rockies during the late 1820's. They were able to gain a position in the region after the American Fur Company absorbed the Columbia Fur Company, which had its headquarters at Fort Tecumsah (Fort Pierre) on the Missouri. After the consolidation, the Columbia Fur Company was known as the "Missouri Outfit" of the Western Division of the American Fur Company, and after its operations were extended to Fort Union at the mouth of the Yellowstone, its employees were able to challenge the Rocky Mountain Fur Company.

During the 1830's, competition for furs was so vigorous in the mountains that the Rocky Mountain Fur Company was forced to dissolve. Soon the Hudson's Bay Company of Canada was the only competitor of the American Fur Company. By the time that the Hudson's Bay Company withdrew to Vancouver in the 1840's, the heyday of the fur trade was past. The competitive methods used by the companies had depleted the number of furbearing animals. By that time, a change in fashion caused less demand for pelts, but unfortunately the Western Frontier and Upper Missouri had already lost one of its most significant resources.

Fur companies contributed to the settlement of the region by popularizing the West and attracting many people. The companies also established routes and trading posts, and the mountain men who had served them became guides for other groups of immigrants.

Out of all the people connected with the fur trade, the mountain man became the most popular figure in American history. His individualism and ability to survive in the wilderness made him a hero in more settled communities back east. Even though, in most cases, he was semi-barbaric, his glamorous image provided publicity for the wilderness which was important in drawing settlers to the region. Many books, movies and TV stories have immortalized the image of this rugged American.

The mountain men who explored the frontier in the early 19th Century were primarily fur trappers. Their most important contribution to the history of the Upper Missouri and Western Frontier was the discovery of various trails and landmarks which were used by the settlers who followed them into the area. Jim Bridger, one of the most famous of the mountain men, helped settlers locate in areas where they had the best chances of success.

Three types of trappers were drawn to the wilderness by the fur trade: the hired trapper who received a yearly wage from a fur company; the skin trapper who was paid according to how many pelts he brought in and who dealt with a single company; and the free trapper who disposed of his furs as he pleased. The latter was considered the "aristocrat" of fur trappers.

The mountain man's life was often hazardous. He fought the land, the Indians and rival trappers in order to survive. One colorful aspect of his life was the "rendezvous" - - a yearly meeting of trappers and fur company agents during which trappers disposed of their furs and bought supplies for another year in the wilderness. These annual meetings became legendary for their size, and for the gusto with which the mountain man enjoyed the activities they provided.

Some of the most famous mountain men were Jim Bridger, Jedidiah Strong Smith, Hugh Glass, "Bill" Williams, Kit Carson, Tom Fitzpatrick, and the Sublette brothers, Milton and William. Many stories have been written about each of these men and their exploits. What person has not wished that he could have been one of these early pioneers?

Discussion Topics

1. What things caused the fur companies to send trappers and traders into the Upper Missouri and Western Frontier?
2. Name and locate the various fur companies which built up the fur trading industry in this region.
3. What conditions brought the organized fur trade to an end?
4. Find out whether furs are still gathered to any extent today.
5. Explain the differences among the three kinds of trappers. Which would you have preferred to be?
6. Discuss the glamour of the mountain man. What was it about him that makes people wish they could be like he was?

Vocabulary Building

Rendezvous
Pelts
Monopoly
Consolidation
Popularizing
Semi-barbaric
Aristocrat
Legendary
Mountain man

Two Famous Vanguardsmen

Mountain Man Jedidiah Strong Smith

"Jed" Strong Smith, who was killed by Comanches at the age of thirty-two, was one of the most courageous adventurers of the Western Frontier and Upper Missouri. Once a grizzly bear mauled Smith as he and a party of trappers journeyed through Crow Indian country. One of the men in the party, James Clyman, sewed part of Smith's scalp and left ear back into place, but he was left with a scar to remind him of the great strength of the grizzly bear. Among Smith's accomplishments as a mountain man was his record of 668 pelts gathered in the 1824-25 season while working for William Ashley's Rocky Mountain Fur Company. He also discovered the central route from the "Stoney Mountains" to the Pacific, and led the group that "discovered" South Pass -- later to become important as a route for settlers and goldminers as they traveled to Oregon and California. Smith was the first non-Indian to cross what is now the state of Utah from both north to south and east to west, and he was the first American to enter California by an overland route. He also climbed the High Sierras and explored California from San Diego north to the Columbia River in Oregon Territory.

Of Scottish, French and English ancestry, Jed Smith was influenced as a child by a book describing the Lewis and Clark Expedition, and when he became a young man he decided to become a fur trapper in order to earn money for his family and and to satisfy his intense curiosity about the frontier. Smith joined Ashley's expedition from St. Louis in 1822 as a trapper, and soon became indispensable to the operations of the Rocky Mountain Fur Company. Ashley returned to St. Louis in 1823 to hire more men, and on his return, Smith, who had spent the winter near the mouth of the Musselshell River in Montana, met him with the news that fresh horses were needed because of raids by the Blackfeet and Assiniboines. Ashley decided to buy horses from the Arikaras, a tribe on the Upper Missouri which had been friendly at their first meeting a year before. The night after Ashley purchased the horses, the Arikaras killed one of his trappers. Ashley decided to wait until daybreak to demand the murdered man's body, but the "Rees" began firing from their village that morning during a rainstorm. Jed Smith was with a group of men on the shore; the rest of Ashley's group was in boats on the river. Smith took command of the beleaguered shore party and organized its defense. His men fought until most of the horses they had recently acquired were killed and many of the men were either wounded or dead. The Indians suffered few losses. Only when defeat seemed certain did the trappers return to the river. Smith was one of the last to give up the fight. Later, he led the party in prayers over the bodies of the men who had died in the skirmish.

After the battle, Ashley tried to persuade someone to go up to the mouth of the Yellowstone River to get help. Smith had been over the route before so Ashley sent him, in the company of a French-Canadian, toward Major Andrew Henry's post, 300 miles up the Missouri River. When Smith arrived, Henry, who had hoped for help from Ashley, took some men and followed Smith back to Ashley's party. Smith then journeyed back to St. Louis with some furs from Henry's post and returned to the Upper Missouri in time to join in the reprisals against the "Rees." 220 soldiers, sixty men from the Missouri Fur Company and a number of Sioux, who were traditional enemies of the "Rees," had joined together to form a punitive expedition. Smith led one

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group of them; Hiram Scott led the other. The Sioux began the raid, and, after considerable delay, the soldiers followed with cannon. The trappers, using their long rifles, crept close to the Arikaras' fortifications and fired with accuracy at the villages. After the battle was over, and a peace treaty had been drawn up, the soldiers, trappers and Sioux became suspicious of each other, and, before the conditions of the treaty could be met, the Arikaras slipped secretly out of their villages, leaving behind only three old women.

A few years later, after his exploration of California, Smith led a trading expedition to Santa Fe. His party, comprised of eighty-three men, had to split up when food and water became scarce in the area between the Arkansas and Cimmarron Rivers. Smith was traveling alone. When he knelt to scoop water from a hole in the sand at the river's edge, a party of Commanches came upon him, and one of the warriors pierced Smith's body with a lance. Smith turned and shot the chief. Then the Comanches killed him.

Trapper William Waldo, quoted in **The Cowboys**, called Smith a "bold outspoken and consistent Christian. His Bible and his rifle were his inseparable companions and no one who knew him doubted the sincerity of his piety." Relatively well educated for a mountain man, Smith kept journals of his adventures and had been planning to make maps of his California explorations before he left St. Louis for Santa Fe in 1831. More than six feet tall, Smith was clean-shaven with steady blue eyes. Because of his accomplishments as a mountain man, and his sober, serious character, he is remembered as one of the most important trailblazers of the frontier.

Discussion Topics

1. List several accomplishments which led to Jed Smith's distinction as a noteworthy explorer.
2. What part did Smith play in Ashley's fight with the "Rees" and the reprisals made against them?
3. Discuss Smith's personality. Do you think he was a typical mountain man?
4. Look up more information on Ashley's men who went up the Missouri in 1822. What other famous mountain men were in the group?

Vocabulary Building

Mauled
Beleaguered
Reprisals
Consistent
Skirmish

Explorer Zebulon Montgomery Pike

At about the time of the close of the Lewis and Clark Expedition on the Upper Missouri, another great exploring expedition was underway. An army officer named Zebulon Pike was charged with the responsibility of finding the headwaters of the Arkansas River.

This type of exploration was not new to Pike: already he had searched the headwaters of the Mississippi River. In 1805, while Lewis and Clark were exploring the West, he had visited trading posts and Indian settlements in Minnesota and had claimed possession for the United States.

In his exploration of the lands surrounding the headwaters of the Arkansas River, Pike and his men sited a snowcapped peak that rose more than 14,000 feet into the big sky. Although he and his men were unsuccessful in their attempts to climb this Colorado landmark, thousands of tourists visit Pike's Peak every year. Today there are several ways to reach the top - - including a "cog-railroad." From the Colorado Springs side one can even drive a car up this beautiful mountain, and one can still hear the old pioneer expression, "Pike's Peak or Bust."

Following the discovery of Pike's Peak, the explorer moved into Spanish Territory and brought back information about the arid Southwest. Some of the maps and records he made were corrected by later expeditions, but Pike and his followers nevertheless supplied valuable information about the geography and natural resources of the trans-Mississippi West.

Discussion Topics

1. Did Zebulon Pike climb to the top of the peak that was named for him?
2. Why was it so important for the explorers to search for the headwaters of the Arkansas River?
3. In the story of Pike and his men we find that they faced many hardships. What do you imagine that they would have been?
4. How do you think you would prepare for such an expedition as Pike's? What would you carry in your survival kit? How would you survive?

Vocabulary Building

Headwaters
"Cog-railroad"
Arid
"Pike's Peak or Bust"
Vanguardsmen

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How to Read a Compass and Orienteer

Orienteering is the latest and greatest sport to hit the United States. It was originally a military exercise until a Swedish scout master turned it into a game in 1919. Why orienteering in a Bicentennial Book? It is an exercise in finding your way without roads and signs - just like pioneers. But, before you can begin, you must be able to read a compass, and a map (see the "How to" on mapping). Using these tools, you must find your way to a number of checkpoints, check in and race your competitors to the finish line.

(a)

Let's start at the beginning:

1. Hold your map so magnetic north on the map is lined up with magnetic north on your compass (the direction the floating needle points to) and the permanent "N" on your compass face. This makes the features on your map coincide with those on the ground. You are now oriented. If you are facing north and the map says there is a lake to the South, then the lake is 180 degrees from north or directly behind you. (a) **Keep your map oriented!**

2. Use features like roads, paths, power lines, etc. to follow or as landmarks to look for. Choose a route most easily travelled.

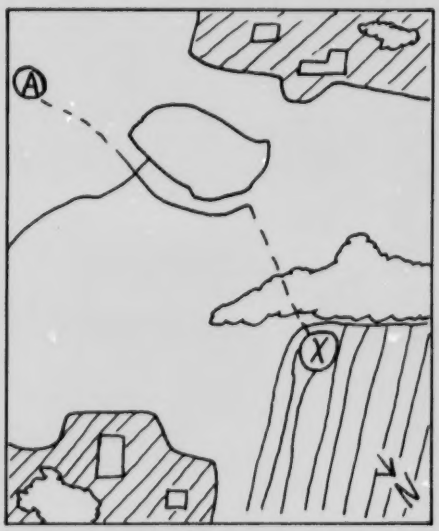
3. An orienteering map has details important to the traveller on foot: buildings, hills, valleys, railraods, lakes, marshes, etc. They are meant to be used to keep you oriented. The checkpoints are labeled and it is up to the individual to choose a route, check in and move on to the next point. (b)

(b)

4. Memorize land features to be looked for between check points. Refer to your compass frequently to be sure of your direction. (This is explained later in the section on compass walks). All checkpoints should be clearly labelled on the map and in the field.

5. Following obvious land features from one place to another is called map walking. Using your compass to get from one land feature to another is called compass walking. (c) The unbroken line is a map walk and the broken line is a compass walk.

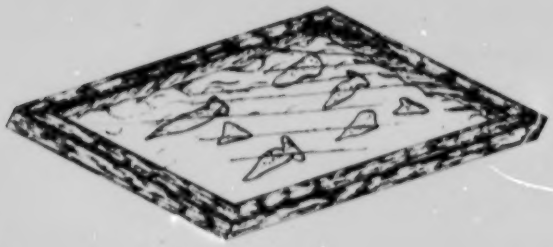
6. When compass walking, take careful readings and trust your compass. Follow these steps: (a) Orient your map. (b) x is where you are. (c) You want to get to point A. Which direction is it? (South) (d) What land marks would you use? (Lake) (e) After orienting your map take a degree reading to find which direction to go to the lake. Pick a distant landmark in line with this reading. Go to it. Repeat until you reach the lake.
(f) Map walk to the creek following the lake shore.
(g) Re-orient yourself towards point A and continue.



(c)

There you have it! Practice in familiar terrain on short walks. Then try a little competition on longer walks. Have fun and - - don't get lost.

How to Mount a Collection

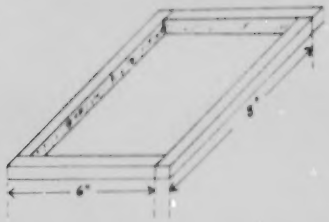


So you collect rocks, arrowheads, flowers, leaves or just about anything and you don't know how to display your prize pieces? Why not make a display mount that shows your collection off without the fear of having people touch it and possibly break it?

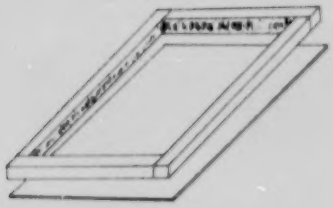
MATERIALS NEEDED:

1 piece of glass, 6" by 8" (dimensions should suit the project.)
1 piece of cardboard 6" by 8"
2 strips of wood ½" by ½" by 8"
2 strips of wood ½" by ½" by 5"
cotton padding
plastic electricians tape, 1" wide

PROCEDURE:

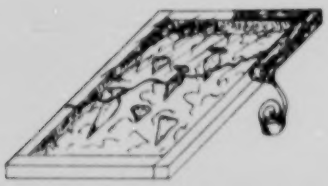


Step I:
Glue together the four pieces of wood to make the frame.



Step II:
Glue the piece of cardboard to the bottom of the frame. Place the cotton padding in the bottom.

Step III:
Arrange your collection on top of the padding.



Step IV:
Tape the glass cover down so that it presses down on the collection. Add more cotton padding if necessary to make the display fit tight to the glass.

Finally, you have your collection mounted so it can be handled without the pieces being touched. It can be used as a wall display or placed on a book shelf.

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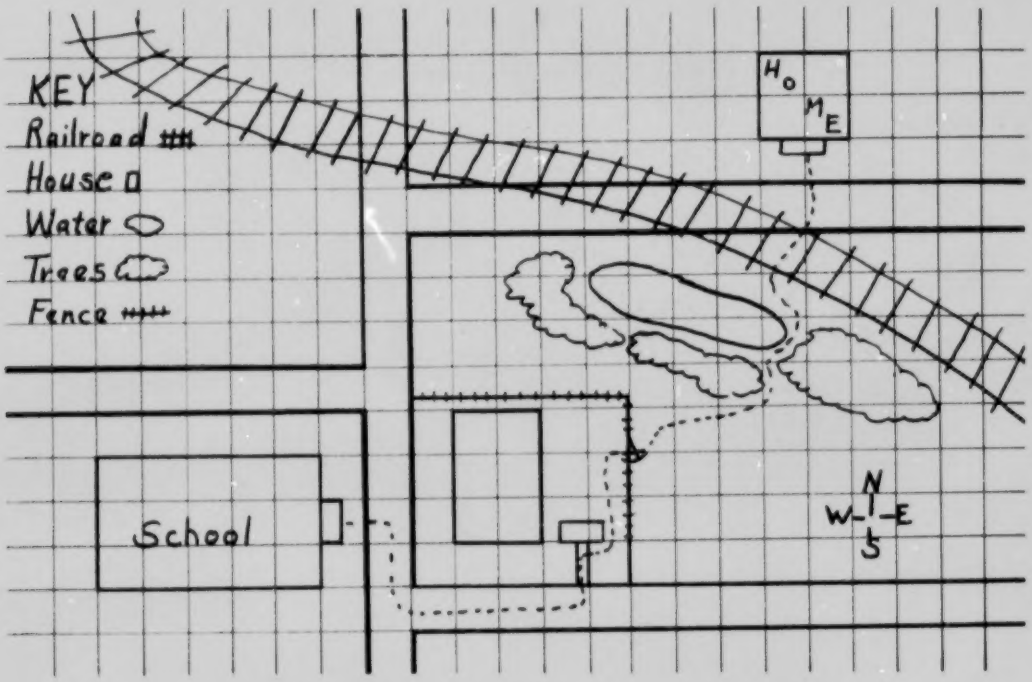
How to Draw and Read a Map

Mapping is an ancient art. It is a pictorial message telling the reader how to get from one place to another. It can be the story of what a place looks like or it can give special information (see the product maps).



MATERIALS:

Pencils, ruler, graph paper.

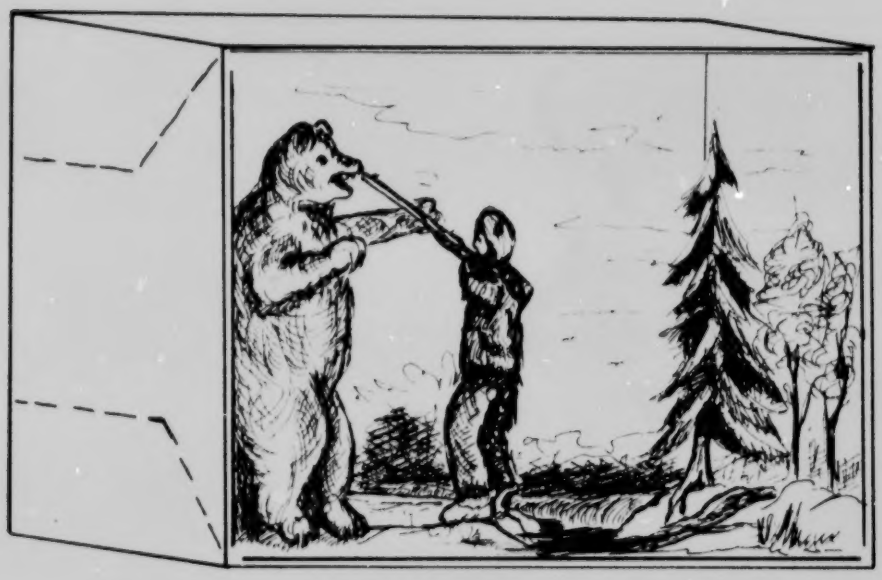
PROCEDURE:

The following is one way of mapping. Have each person map his usual route between school and home. The use of landmarks, directions, etc., is up to the individual.

1. Calculate the unit of measure or how much space one square will equal. For example: one square = one foot, one square = 5 walking steps; one square = one yard; one square equals one block, one mile.
2. Using your unit of measure, lay out the land masses, lakes, landmarks, etc., which you feel are necessary. Choose symbols and make a key to define them.
3. Now, with a different colored pencil, draw in a dotted line tracing your path. Or (this is a little more difficult) write out the directions and see if a friend can follow them.
4. The first time may not have been as easy as you thought it would be. Try again! Turn it into a scavenger hunt this time - with prizes! Or give a prize to the first one to reach a certain point.

00100

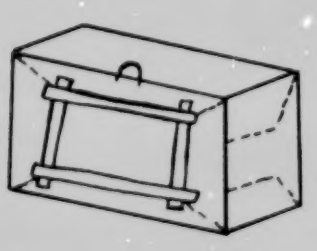
How to Make a Scenic Box



Choose a favorite person, place or event. Then find yourself a box that you think would be a good size "stage" for your scene, then - - - -

MATERIALS:

Tempera paint and brushes
Latex paint (light color)
Material, (yarn, string, etc.)
Miniature people, cars, tools, weapons, etc.
Cellophane (clear or colored)
Masking tape
White glue



PROCEDURES:

1. Apply one or two coats of latex to cover box completely. Bottom and back need not be done. Latex may also be colored by adding small amounts of tempera.
2. Tempera paint in the background. Be sure to include the sides and "sky".
3. This is the fun part: Now glue in the sky, ground (real dirt if you want), trees, rock, bushes, people, animals. It's up to you!
4. The last step is the most important. It's to highlight and protect your creation. Cut a piece of celephane large enough to wrap around the front and reach to the back. Fold the corners carefully and the edges tape to the back.
5. If there are folds on the sides, they may be rubber cemented in place.
6. A wall hanger may be attached to the center of the back or it may be used as a table-top display.

How about writing a story to go with it?

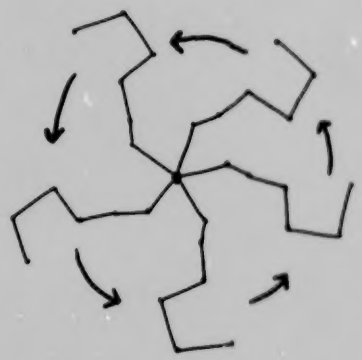
00101

How to Read the Stars

Before the first calendar was invented, time was noted by the position of the stars. Though it is barely noticeable, the sky seems to rise and set just as the sun. One point remains constant. In the northern hemisphere this stationary point is the North Star. As you probably know, it is, in fact, the earth that revolves. Besides moving in a daily path, each day the constellations (star groups) are in a slightly different position around the Pole Star. By learning to identify star groups and their relationship to each other we can find the North Star. From this point we can find the other cardinal directions (south, west and east). Then, noting the positions of the constellations in the sky, we can also tell the time of year.

This is only a general introduction to the fascinating "outer limits". There is yet the field of astrology, aeronautics and many other related science areas.

1. The most easily found star group is the Big Dipper. It may be turned in any position, but these bright stars are always easy to find.



Shown in different positions.

2. Use the end of the dipper as pointers to the next bright star. This will be Polaris (the North Star). It is highest in the sky at the North Pole. It would be directly overhead.

   Once you find the North Star, look straight at it and raise your arms. West is on your left and East is on your right.

3. Use the pointer stars of the Big Dipper and the Pole Star to find these other constellations.

00102

ANIMALGRAM

A C M B E M Y P J A C K R A B B I T
C R O R A C C O O N M P S T L B V W
R A U Y C M O V N T O A D M U L W O
L O N J O E N T R E S S R O O I O D
R U T N U T U R T L E O L M W O L F
B F R O G H E A N O N L Y M O N V O
C O A T A A N T U P N B B O O T E X
A H C E R N O T R E W T E R N P R R
G R I Z Z L Y L T O B E A V E R I A
O V R P R E M E N G H F R I H A N Z
O C A L M O O S E L O R E G L I E Z
D K L S H U E N L W R M A O E R O E
M B L O K L N A E E N R I P O I T D
Y O V E M U S K R A T A S H E E P P
O B U U O D N E Y S O N N E A D B A
R C M S L E L K J L A E G R G O A T
Y A A R E G I A N E D A R R E G T N
D T T L I N E U D Y S Q U I R R E L

FIND THE ANIMAL

Coyote
Grizzly
Elk
Bear
Wolf
Antelope
Jackrabbit
Fox
Prairie Dog
Gopher
Cottontail
(Mountain) Goat
(Mountain) Sheep
(Mountain) Lion
Marmot
Muskrat
Beaver
Bobcat
Cougar
Chipmunk
Squirrel
Moose
Raccoon
Skunk
Wolverine
Mole
Mouse
Rat
Rattlesnake
Horntoads
Frog
Toad
Turtle
Weasle

00103

SOLDIERS and FORTS

CONCEPTS TO BE LEARNED

- The United States government built forts and placed soldiers in the Western Frontier and Upper Missouri primarily to establish a buffer between Indians and non-Indians in the region.
- Soldiers and forts contributed to the development of the frontier in several ways:
  - -- They provided immigrants with repairs, supplies and refuge.
  - -- Soldiers built military roads that served as routes for all types of travel, and soldiers that controlled them gave protection to travellers.
  - -- Soldiers hired steamboats, conestoga wagons and trains, and thus stimulated growth in transportation systems.
  - -- Forts served as communication stations for people in isolated parts of the region.
- Military leaders served as "diplomats" between Indians and non-Indians; for it was their responsibility to encourage peace as well as to suppress disturbances.
- Because of the presence of military units, businessmen, miners, farmers and other groups found the region an attractive place to settle.

SUGGESTIONS FOR ACTION-CONSTRUCTION ORIENTED PROJECTS

- What else? Construct a model fort for a table-top or window display. Strive to create a replica of one of the more famous forts in the region or your immediate area. Many drawings of forts are available in libraries or at the forts themselves. A little research, imagination and a lot of hands will get the job done.
- Bugle calls played an important part in life around the forts -- reveille, call to colors, mess call, taps, etc. These can be played on a trumpet with a little help from a band teacher.
- To add patriotic spirit to the Bicentennial unit on forts, have your class, or your whole school, turn out for flag raising, the pledge to the flag and the singing of "America." This encourages proper flag ettiquette. (Consult your local American Legion or VFW.)
- By using a little imagination, some research and practice, your students could present a pageant or drama on one of many interesting treaties. One group of students might act as the representatives of the Indians, and another group can represent the U.S. government. Encourage students to take the exercise seriously, for it was through treaties that many Indians were "sentenced" to the unenviable plights they experience.

USING THE "HOW TO PROJECTS"

- When your students construct a model fort using that "How to," dress it up with the "How to Make Play Clay Figures." Set a scale model for the average sized person in relation to the size of the walls of the fort. Most forts had walls that were twelve to fifteen feet high.
- Students in home economics classes could use the "How to Make Insignias," and "How to Make Flags" patterns for some interesting displays. If they can use a little satin stitching and some fringe materials, "the sky's the limit" -- chevrons, infantry banners, regimental flags, etc.
- "How to Make Bottle Soldiers" may sound silly, but your class can show the history of the military uniforms used by U.S. Armies from the Revolutionary War to the present.
- Military weapons -- guns, swords, cannons and side arms -- could be drawn or made out of wood by "weapons enthusiasts" in your class. Resource information is available in encyclopedias or history books.

SUGGESTIONS FOR LISTENING-OBSERVING ACTIVITIES

- Field trips to the sites of military forts built in the 19th Century can be fun and informative. Many of these have been restored and are being featured in the Bicentennial. Excellent examples include Fort Casper at Casper, Wyoming; Fort Douglas in Salt Lake City, Utah; Fort Fetterman just out of Douglas, Wyoming; and Fort Snelling at St. Paul, Minnesota. Find the locations of forts near your community and if field trips are not possible, individual families might visit them on weekends, and youngsters can report to the class. (Field trip and reporting)
- Discuss with your class the day-to-day life of soldiers in military outposts. In contrast to the image created by the media, there were few major Indian battles or attacks on forts. What routine activities did soldiers perform? Why was "discipline" a major concern to most officers? How do the students feel about becoming members of a military force? (Awareness-discussion)
- Set up a simulation game where the students must make decisions. The fort is in desperate need of assistance from a military command about one-day's horseback ride from them. Upon review of those who could go get help, we find: (1) A **veteran frontier scout** has been badly wounded. He knows the way and could reach the command, but it is doubtful that he could survive the trip. (2) A young healthy **recruit** is capable of reaching the command, but he is very unfamiliar with the area and is a poor horseman. (3) A **doctor** knows the area and could reach the command, but his absence would take badly needed medical help from the survivors in the fort. (4) A **prisoner** in the guardhouse has been sentenced to death for killing an officer who would probably choose to escape rather than get help. (5) The **wife** of the commanding officer is familiar enough with the area and a good rider, but she is pregnant and would risk losing the unborn child. Which person would each of the students choose? In discussion groups, ask them to defend their choices. (Simulation-value clarification)

SUGGESTIONS FOR RESEARCH-WRITING REQUIREMENTS

- Much is written about battles with Indians, but there were other military campaigns, too. Possibly a student would be interested in researching the military expedition against the Mormons in 1857. Why was this action taken? What was the outcome? Sounds like an interesting topic!
- In a map study project that could lead to an interesting bulletin board for a small group, locate sites of military forts in the Western Frontier and Upper Missouri. Research efforts could produce interesting information on dates, activities of the military and names of famous leaders.
- Using the Landmark on Custer's march to the Little Bighorn, ask your students to write a theme or "letters home" which tell how they think a soldier would feel about the march, Custer, the impending conflict, etc.
- Examine the works of several artists who have portrayed military conflicts with American Indians: Schreyvogel, Remington, Paxon, Russell, Cary. Have your class write papers about these works. How do artists portray Indians? Soldiers? Non-combatants? What impressions are the artists trying to give?

AMERICAN ISSUES FORUM ACTIVITIES

- Military activity and conflict have been significant parts of the history of the United States from the Revolutionary War to U.S. involvement in Southeast Asia. It is difficult to handle the social and political issues involved in the struggles because deep seated causes and injuries are still present today. Yet, they are issues and should be subject to scholarly dialogue.
- As in the Teaching Units on American Indians and Government and Politics, the topic of **Certain Unalienable Rights** (third month) has the greatest relevance to Soldiers and Forts. Most military activity in the Western Frontier and Upper Missouri was to "Maintain the peace." Discuss this with your class. Do students believe that peace was the primary objective military leaders were working for? Were soldiers defending the rights of Indians as well as those of non-Indians?
- In the fourth month, the Issue's topic is **A More Perfect Union.** Much of the nation's military effort has been defended upon the premise that warfare has been necessary to "achieve a more perfect union." Are our ideals diluted in this practice? Is there ever justification for war? Class discussion should be lively.
- **America in the World** (seventh month) will give the teacher an opportunity to deal with today's concerns. To what extent should the United States involve itself in global affairs? Where can the United States draw a line between "maintaining the peace" and "being an imperialist nation?" Can we continue to assume responsibility for the balance of power among nations around the world? Can we rightfully take sides? These are powerful topics for community discussion.

SUGGESTIONS FOR RESOURCE REFERENCES

Teachers

Robert Athern, **Forts on the Upper Missouri.** Lincoln, 1957.

Helen A. Howard, Dan L. McGrath, **War Chief Joseph.** Lincoln, 1941.

Jay Monahan, **Custer: The Life of General George Armstrong Custer.** Boston, 1959.

Ray H. Matteson, "The Military Frontier on the Upper Missouri", **Nebraska History,** XXXVII (September, 1956).

Students

Will Henry, **Custer's Last Stand.** Chilton Co., 1966.

Harold McCracken, **Winning of the West.** New York, 1955.

David Nevin, **The Soldiers.** Time-Life Books, New York, 1973.

, **Westward on the Oregon Trail.** American Heritage Junior Library, New York, 1962.

SOLDIERS AND FORTS

The United States Army was very active between the Upper Mississippi River Valley and the Interior Basin during the 19th Century. Numerous military units were in service, and many forts were in use, as War Department officials worked to explore the region, to settle disputes between Indian tribes and to maintain peace between Indians and immigrants who moved in to exploit natural resources. The list of units and forts is far too extensive to include in this narrative; only a few are incorporated to illustrate the roles that soldiers played in the development of the region.

Soldiers made their initial appearance soon after the purchase of Louisiana, when Thomas Jefferson ordered a succession of expeditions to determine the physical nature of the area he acquired, and to assert the sovereignty of the United States among Native Americans who occupied it. The first and most famous military expedition was that led by Meriwether Lewis and William Clark. During the spring of 1804, the two men assembled their party, loaded their supplies, and began to move up the Missouri River. During their travels, which lasted for approximately two years, they recorded volumes of observations. In addition, as they moved from tribe to tribe, they informed Indian leaders that Louisiana had recently become property of the United States, that it was under the control of President Jefferson, and that the Indians who occupied it were to refrain from carrying on trade with foreigners - - especially the British from Canada.

Before Lewis and Clark returned, a second expedition, led by Lieutenant Zebulon Pike, ascended the Mississippi River from St. Louis to Leech Lake in northern Minnesota. Pike's instructions were to explore the upper Mississippi Valley region, to establish peaceful relations with Indian leaders, to select sites for military trading posts and to assert the sovereignty of the United States. On an expedition that lasted less than one year, Pike accomplished these purposes so successfully that he was chosen by his commanding officer, General James Wilkinson, to conduct an even more noteworthy expedition across the Great Plains and Colorado into the Southwest.

As Lewis, Clark and Pike recorded their observations in northern Louisiana and asserted the sovereignty of the United States over the people who occupied it, few non-Indians were seriously interested in the new possession. Accordingly, for more than a decade there was no need for further exploration or the presence of troops. Developments during the War of 1812 created a need for soldiers, however. British traders convinced more than 100 Sioux to take up arms against the United States during the War, and tribes in western Dakota forced the retreat of traders from the Missouri Valley. Manuel Lisa, for example, who had established trade centers as far west as Montana, was compelled to withdraw. By the War's end, there was no American outpost above Council Bluffs. To discourage future Indian hostilities, to frighten the British away and to open up trade routes across the northern Rockies into Oregon Country, Secretary of War John C. Calhoun ordered a build up of military forces and the construction of forts during the post-war period. In 1819 and 1820, Henry Atkinson moved up the Missouri and established Camp Missouri (which soon was rebuilt as Fort Atkinson). Simultaneously, another party ascended the Mississippi and founded Fort Snelling at the confluence of the Mississippi and Minnesota Rivers.

After the establishment of these two key outposts, troubles between fur traders and the Arikaras caused War Department officials to dispatch another military expedition further up the Missouri Valley. While trying to buy horses near present Mobridge, South Dakota, several of William Ashley's men were killed. Ashley sent a call for help to Benjamin O'Fallon, Indian Agent at Council Bluffs, and to Colonel Henry Leavenworth, the Commander at Fort Atkinson. Leavenworth led more than 300 soldiers and trappers, plus several hundred Indian allies, up the River, defeated the Arikaras and convinced their leaders to promise to remain at peace in the future.

In 1824, after the Arikaras had settled down, Congress appropriated $20,000 to support a major treaty making expedition into the same area. General Henry Atkinson teamed up with Agent O'Fallon led a party of 435 infantrymen and forty mounted soldiers, and negotiated several treaties by which Indian leaders acknowledged the soveriegnty of the United States, agreed to accept U.S. protection and promised to maintain peace in the future. To these treaties, other expeditionary leaders added many more of a similar type - - to arrange peace between tribes and to win assurance that there would be no further attacks against fur trappers and traders operating on the Upper Missouri. Because of the negotiations of the 1820's and 1830's, there was little need for military reinforcements on the Upper Missouri for

many years. Bastions and cannons on trading company outposts were sufficient to deal with occasional Indian attacks.

By the end of the 1840's, however, there was need for a further show of strength on the northern Great Plains and in the northern Rockies. The migration of Mormons, and of thousands of other overlanders traveling the Oregon Trail to Oregon Country or California, caused great anxietv among Indians. To prevent hostilities, a battalion of Missouri Mounted Volunteers moved west in 1848 and established Fort Kearny on the south bank of the Platte River, near the head of Grand Island. The next year, because of an increase in traffic along the Oregon Trail caused by the movement of "49ers" to California, the government purchased Fort Laramie - - an American Fur Company trading post - - and placed a substantial garrison there. Then, two years later, D.D. Mitchell and Thomas Fitzpatrick assembled leaders

from all of the major Indian tribes in the region and negotiated the first Treaty of Fort Laramie, by which the Indians agreed to guarantee safe passage for overlanders in the future.

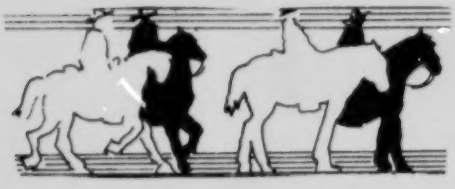
On the surface, the Fort Laramie Treaty of 1851 seemed to assure peace on the northern Great Plains, but its effects were short-lived. The hunting territories guaranteed to the tribes in the Treaty were constantly in jeopardy as large groups of overlanders moved out along the Oregon and Mormon Trails year after year. That the Fort Laramie negotiations could not prevent further conflict became apparent during 1854, when a group of Sioux attacked and killed Lt.J.L. Grattan and his detachment near Fort Laramie. A retaliatory expedition moved out the next year, under General William S. Harney, and defeated Brule warriors who had been involved in the Grattan Affair, then turned north to found military forts deep in Sioux country in hopes of preventing further trouble along the Oregon Trail and in the Missouri Valley region. Harney established Fort Lookout, and Fort Randall, to impress the Sioux with the potential strength of the U.S. Army, and for a time his tactic seemed effective.

00107

Still, during the late 1850's, tensions mounted between Indians and non-Indians. East of the Missouri River, tribes were subjected to "concentration" on small reservations, to the corrupt devices of "Indian rings" that snatched annuities from them by fraudulent means, and to encroachments by pioneering farmers who moved out to occupy the prairie vacated as the reservations were established. West of the Missouri, tribes were incensed by disease epidemics, the degenerating effects of trade whiskey, the appearance of buffalo

hunters and the continuous increase of non-Indian intruders onto Indian lands. Wars were almost inevitable.

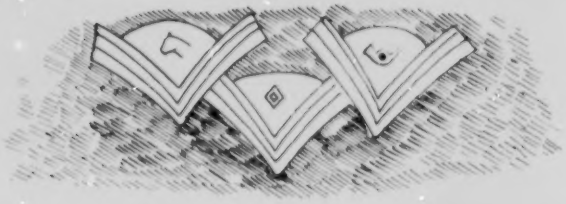
Shooting began along the Minnesota River Valley in the "Sioux Uprising of 1862." Following a vicious contest of arms, the Sioux were defeated and pursued by Henry H. Sibley and Alfred H. Sully. At length those who did not retreat into Canada were either confined to small tracts of land in southern Minnesota or forced to locate upstream from Fort Randall, where Fort Thompson was established to keep watch over them on the Crow Creek Reservation. As the "Uprising of 1862"came to a close, "Red Cloud's War" broke out in resistance to the completion of the Bozeman Trail across Sioux country. Red Cloud's warriors were successful in preventing the completion of the Trail with a show of strength that



brought the demise of W.J. Fetterman's column, and Teton Sioux leaders were able to gain the recognition of a "Great Sioux Reservation" at the Treaty of Fort Laramie in 1868, as a result.

Of course, the triumph of Sioux arms was short-lived; in the Great Sioux War over the Black Hills during the 1870's, the power of the warriors was to be broken. In an attempt to drive out gold prospectors, Sioux leaders assembled a large force and wiped out George Custer and his Seventh Cavalry, but soon after the defeat of Custer the Sioux fell before the superior arms of the U.S. Army and were "concentrated" on reservations. Within thirty years the "Great Sioux Reservation" was broken up and most of the land it contained was sold as surplus for non-Indian development. Along the foothills of the southern Rockies, the Cheyenne and Arapaho took up arms following the rush of "59ers" into Colorado. In response to depredations in the Denver area, Colonel J.M. Chivington led the Colorado Militia in an attack against Black Kettle's people along Sand Creek and left the corpses of more than 400 Indians on the battleground. For all practical purposes, this "massacre" ended Indian resistance in Colorado and brought peace to the region south of the Oregon Trail.

Soldiers made their most dramatic contributions to the development of the region during the



"Uprising of 1862," Red Cloud's War, the Great Sioux War and the Chivington Campaign. While these major confrontations were in progress, the War Department enlarged calvary units and established many forts. The army reached its maximum strength in about the year 1880; and about the time that most Indian military resistance drew to a close.

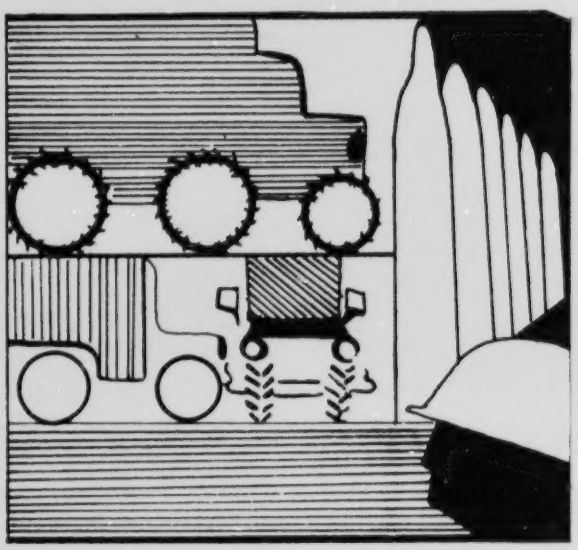
Subsequently, most of the forts assumed peacetime character. Soldiers engaged in routine duties, except on occasions when they were asked to make patrols, or when there was a threat of renewed hostilities. For example, they were called out in substantial numbers when the Great Sioux Reservation was being broken up in 1889, and when Indians drew together on the Pine Ridge Reservation in an episode that led to the tragic massacre at Wounded Knee in 1890. In addition, troops were called out every time a tribe was confined to a reservation or subjected to the allotment process during the 1890's, and in the early years of the 20th Century.

The need for troops diminished sharply after 1880 with the appearance of other law enforcement agencies. By then, most Indian reservations had Indian police units, controlled by Indian agents, to keep order on reservation lands. Outside the reservations, policemen employed by territorial, state, and county governments, and vigilance forces supported by cattlemen's associations were at hand. As the number of Indian policemen and civil officers increased, the need for U.S. Army troops decreased. Except for keeping watch over the process of land allotment - - on the Flathead Reservation, for example - - the need for the Army all but disappeared by about the year 1900.

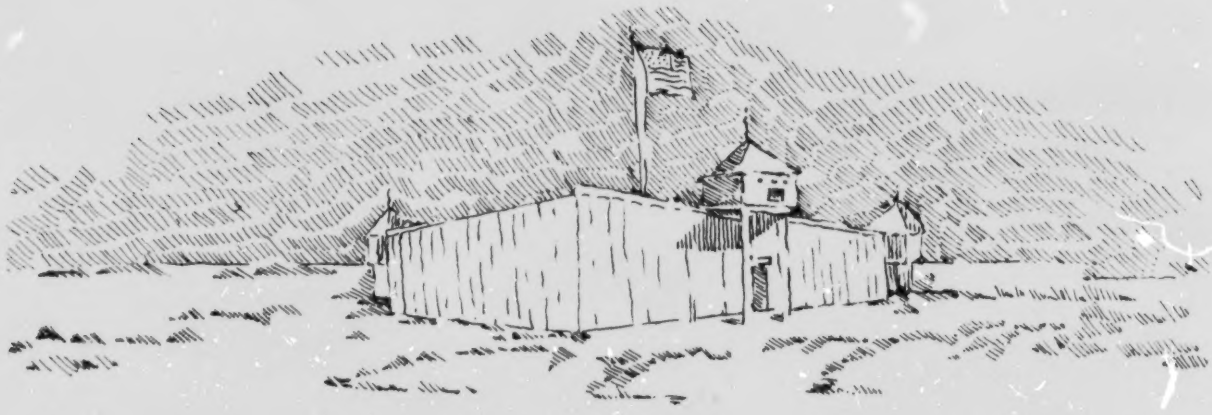
During the century that they served the region, soldiers played many significant roles in its development. Clearly, the most important ones were in exploration, diplomacy and war. Soldiers led initial expeditions up the Mississippi and Missouri Rivers for the United States. They gave protection to fur traders and trappers; asserted the sovereignty of the U.S. government; settled disputes between Indian tribes native to the region; gave protection to the thousands of overlanders who passed through the region around mid-century; and supported officials of the Indian office as they worked to "concentrate" Indians on reservations in order to make room for Anglo-American civilization. Soldiers were at hand to protect farmers in southern Minnesota during the war in 1862-63, then appeared to defend the gold miners on the Great Sioux Reservation during the 1870's, etc. Subsequently, they stayed on to police reservations and non-Indian communities until their services were no longer necessary.

As they made exploratory, diplomatic and military contributions, soldiers stimulated the development of the region in many other ways. For example, they were important customers to the men who ran steamboats, freighting wagons and railroads across the area through the 19th Century. Soldiers were consumers of agricultural products, of beef and mutton, and of many other goods and services sold in towns across the region. Forts that housed soldiers served as way stations for overlanders - - places where they could rest, purchase repairs for their wagons, get medical treatment, supplies, etc. And soldiers provided permanent populations for the states in the region because when they were mustered out many of them settled near the points where their units were dissolved.

Admittedly, in most ways the presence of soldiers was detrimental to Indian tribes of the region because they served the interests of the non-Indian public and not of the Indians. Yet, the fact that the presence of soldiers often had salutary effects upon the tribes should not be overlooked. Next to missionaries, soldiers probably dealt more equitably with Indians than did any other group. They offered employment for tribes located near their camps, distributed food to people who otherwise might have gone hungry, provided medical services for Indian people and stood watch along the boundaries of Indian reservations to prevent "squatters" from occupying Indian land. Soldiers purchased wood from Indians, arranged the marketing of robes and pelts and bought Indian-produced cattle and Indian-grown agricultural products. Once the wars were over, soldiers frequently made the lives of Indians easier than they might have been by mollifying the effects of intrusions of non-Indian pioneers and the selfish practices of Indian superintendents and agents. In other words, soldiers influenced the lives of all other people in the region during the 19th Century, and the effects of their presence were not restricted to high-handed diplomacy and the show of force. In a number of cases, it can be demonstrated that the presence of generals prevented bloodshed; the service of garrisons softened conflict between the races.



Forts on the Frontier



Fort Bridger

Fort Bridger was established in the 1830's, as a site for the rendezvous of trappers, but in 1842 it was taken over by mountain man Jim Bridger. He obtained, from the Mexican government, the land surrounding the post on Black's Fork of the Green River in what is now southwestern Wyoming.

Bridger set up a blacksmith's shop, supply stores and trading post in hopes of doing a large business with overland travelers. He and his partner, Vasquez, were not as successful as they could have been because they often were not at the Fort when customers appeared. Many times they were trapping or hunting instead of carrying on their business. Nevertheless, Fort Bridger became famous as the major way station between Fort Laramie and Fort Hall. Bridger, who was familiar with the entire area, offered advice and information to travelers, and was known as the most reliable "travel agent" in the Northwest through 1840's, as both Mormons and gentiles moved out to Utah, Oregon Country and California.

The Fort sat in a wide valley, and was considered picturesque by many travelers. It consisted of several log buildings surrounded by a wooden fence, and the enclosed area contained the living quarters of the Bridger and Vasquez families, plus various storerooms.

In the latter 1850's, during the Mormon War, Fort Bridger was threatened by Danities - - the Mormon Militia. A party of them stole merchandise and set fire to the buildings. Although it is not known for certain why the Danites launched their attack, historians believe that they did so as a gesture of defiance against gentiles in general, and perhaps because of some personal grievance they had against Bridger. In any event, the incident precipitated the appearance of the Utah Expedition, led by General Albert Sidney Johnston. Bridger served as a guide during the Mormon War. Johnston's forces camped at the site of the Fort during the winter of 1856-57, after it was burned, and forced the Mormons to accept the replacement of Brigham Young by a gentile governor in Utah Territory.

Subsequently, Fort Bridger became an outpost for the U.S. Army. Because of its location, it served as an important link in the chain of forts the army maintained for the protection of travelers against raids along the Oregon Trail during the late 1850's and 1860's. Then it served as a base for troops serving the Wind River Agency, and the Sweetwater mining district. It was abandoned in 1890, after Indian hostilities had ceased.

Today Fort Bridger is a Wyoming State Park that contains a museum, and such points of interest as a cemetary where Bridger's daughter was buried and part of the "Mormon Wall" built of cobblestones in 1855, to replace Bridger's stockade.

Mountain Man Jim Bridger was legendary. He spent more than fifty years in the region of the Upper Missouri and Western Frontier, first as a trapper and explorer, than as a trader, and finally as a guide for both travelers and U.S. Army troops.

Bridger began his career as a member of the band of trappers led by William Ashley, founder

of the Rocky Mountain Fur Company, which explored the Upper Missouri in the early 19th Century. According to legend he was one of two men who left Hugh Glass, another trapper in Ashley's group, to die on the High Plains of western Dakota after he had been mauled by a grizzly bear. Doubtless Glass carried a grudge against Bridger to his grave, but most historians feel that Bridger's subsequent exploits and contributions made up for one act of betrayal as a young man.

He explored the region thoroughly, and became indispensable to the U.S. Army during its campaigns against the Indians in the region, and also to such transportation builders as Union Pacific engineers as they searched for the best pass through the central Rockies. Bridger probably was the first non-Indian to see the Great Salt Lake; he believed it to be an "arm" of the Pacific Ocean. He advised overlanders about the locations of Indian tribes and potential farmsites. Overlanders sometimes disregarded his advice. He is said to have once told Brigham Young that he would give him $1,000 for the first ear of corn he grew in the Utah desert, and that Mormons would not be able to survive there. In most cases, however, immigrants heeded his advice.

Bridger was, like most mountain men, illiterate. He listened to literature, and often memorized quotations from such works as Shakespeare's plays, but could not read them for himself. He was to the West what Daniel Boone was to Kentucky; he was the embodiment of the fearless pathfinder who made the way easier for those who came after him.

Discussion Topics

1. Why was Fort Bridger not as successful as a trading post as it could have been?
2. See if you can find any information on the Utah War and explain the role Fort Bridger played in the incident.
3. What various types of activities did Bridger engage in during his long life?
4. See if you can find out more about the story of Hugh Glass and the grizzly bear. Why would Bridger have left Glass to die?
5. Think of some reasons for comparing Jim Bridger to Daniel Boone.

Vocabulary Building

Picturesque
Abandoned
Cobblestones
Proprietors
Legendary
Betrayal
Illiterate
Embodiment

Fort Laramie

Fort Laramie was the most significant military outpost in the Western Frontier and Upper Missouri region during the 19th Century. It was built originally, in 1834 as a fur trading center by Wiliam Sublette and named Fort William. Subsequently, it was taken over by the American Fur Company, and moved to a new site a mile upstream on the North Platte River from its original location. In 1849, American Fur Company officials sold it to the U.S. government, and it served as a major center for military activities until 1890. Because of its location on the Oregon Trail, Fort Laramie became an important way station for overland travelers after 1840, and later on it was a principal mail station. However, its most famous contribution to the development of the region was in American Indian affairs. It served successively as a fur trading post, as the location for the negotiation of major treaties with Indian tribes of the northern Great Plains, and as a base for military operations against Indians during the 1860's and 1870's.

The U.S. Army acquired Fort Laramie in 1849 to prevent Indian attacks against overland travelers who cut across the "big reservation" that had been established during the Jackson Period. The Army made many improvements at the Fort: added quarters for officers and soldiers, a bakery, stables, etc. Travelers described it as being enclosed by a wall some eleven feet high, made of Spanish brick or adobe, and containing a beautiful parade ground plus clean, orderly stables. There were numerous buildings inside the wall, made from adobe and wood.

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By mid-century, it became obvious to government officials that the tribes of the northern Great Plains would interrupt the flow of traffic along the Oregon Trail unless their leaders were asked to maintain peace. Accordingly, the Indian Office directed mountain man Thomas Fitzpatrick, who had served as an Indian agent since 1847, to assemble leaders of the major tribes at the Fort in 1851. The treaty that resulted included a guarantee of the right of the federal government to build additional forts and to establish roads across the "big reservation," and also an agreement by the chiefs that overland travelers would have safe passage across the region in the future.

From 1851 to 1890, Fort Laramie nevertheless became vital to military operations, for the Sioux, Cheyenne, Arapaho and various other tribes found it necessary to defend the areas set aside for them in the Treaty of 1851. Buffalo hunters, miners, farmers and other groups moved in to exploit resources on tribal lands, and the Indians fought as best they could in self-defense. At length, the tribesmen went down to defeat and accepted "concentration" on reservations, and once they were pacified, the Fort was no longer essential to the U.S. Army.

In April, 1890, troops withdrew from Fort Laramie, and for several decades it was unoccupied. Finally, in 1938, the state of Wyoming obtained the land around the Fort, then turned it over to the National Park Service. Since that time it has been declared a National Monument and has been restored as a major attraction for tourists. Visitors are reminded of the struggle that took place in the vicinity during the 19th Century, and the great significance of Fort Laramie in the history of the Western Frontier and Upper Missouri region.

Discussion Topics

1. List three ways in which Fort Laramie was important to dealings with Indians in the region.
2. Discuss the Treaty of 1851. What were its provisions? See if you can find information on other treaties signed at Fort Laramie.
3. What factor caused the decline of Fort Laramie's significance to the U.S. Army?
4. Does the Fort serve any purpose today? Why is it important to the history of our region?

Vocabulary Building

Subsequently
Negotiation
Guarantee
Exploit
Restored

Fort Union

Another important outpost constructed between the Upper Mississippi and the Pacific slope during the 19th Century was Fort Union. Kenneth MacKenzie, an employee of the American Fur Company, founded it in 1828 where the Yellowstone and Missouri Rivers meet.

Originally built as a center for MacKenzie's traders, Fort Union soon became a "jumping off place" for trappers, explorers, artists, scientists, merchants and soldiers as they ventured into the Rocky Mountain wilderness. MacKenzie's outpost was called Fort Floyd at first, but was later renamed Fort Union.

It consisted of wooden buildings inside a cottonwood palisade, with stone bastions rising thirty feet above the ground at two diagonal corners. Inside were a blacksmith's shop, storerooms and living quarters for the manager of the post. For a time, Fort Union also had an illegal distillery that manufactured whiskey for use in the Indian trade. From the blockhouse look-out it was possible to see great distances across the land and up and down the Yellowstone and Missouri Rivers.

The area surrounding the Fort was relatively peaceful, and traders and Indians (such as Assiniboine and Crow from far up the headwaters of the Missouri and Yellowstone Rivers) came there to trade. After the steamboat **Yellowstone** arrived in 1832, the Fort was served regularly with reliable transportation. Later, Fort Union became the eastern terminus for the Mullan Road, which was constructed to tie the Missouri to the Columbia River at Walla Walla. The Mullan Road, charted for the purpose of planning railroad routes and serving mining communities, provided the northwestern United States with its first transcontinental transportation service.

Among the many distinguished visitors received at Fort Union were artists Karl Bodmer and George Catlin; Prince Maximillian, a German nobleman looking for adventure; and a scientist, John James Audobon. Life around the fort was always exciting because of the colorful trappers - - both

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independents and employees of the American Fur Company - - who stopped there. MacKenzie himself was noteworthy. The first manager of American Fur Company activities at Fort Union, he controlled much of the fur trade on the upper tributaries of the Missouri, and he was known as the "King of the Upper Missouri."

MacKenzie was not an "American," but a Canadian, who was credited with establishing the first fur trade among the Blackfeet. Over the period of years that he managed Fort Union, MacKenzie dealt with many tirbes, and was able to arrange peace between groups that had fought each other since prehistoric times.

Kenneth MacKenzie was unique among early fur traders because of his educational background and service as an officer in the British Army. He was a "gentleman," and demanded that visitors at the Fort behave with dignity, particularly while they dined, and observe the ceremonies of British tradition. He held receptions for Indian leaders, as well as for notable dignitaries from Europe, and treated them all with the formality and pomp appropriate to their positions.

Because of its strategic location, his Fort served as a base for military operations after it was taken over by the U.S. Army in the 1860's. But it was dismantled after the Indian wars were over, and the materials were used to build Fort Buford, two and one-half miles to the east. About the only thing left standing for visitors to see today is a worn cedar post which was used by the blacksmith; very little remains except the legends of this crossroads in the wilderness, a focal point in the history of the Upper Missouri.

Discussion Topics

1. Imagine that you were one of the early visitors to Fort Union. Explain to others what you might see and experience during your visit.
2. Fort Union was considered to be a unique frontier outpost. In what ways was this true?
3. Do you think the title "King of the Upper Missouri" was appropriate for Kenneth MacKenzie? What made him "King?"
4. After looking at a map showing the location of Fort Union, explain why it was said to be in a strategic location for fur trade and military activities.

Vocabulary Building

Palisade
Strategic
Dignitaries
Pomp
Distillery
Dismantled

CRYPTOGRAM

V E Y X H F J E J G F J U W K K Y H U G D K Z U

R H R A A V R B F G K Y X Y E J , V Y E J N J E .

M F R J V O Y U J C F

March to the Little Big Horn

Perhaps more has been written on this incident than about any other frontier battle in American history. The war on the Little Big Horn occurred in early summer, 1876, when the Sioux and their allies - - the Northern Cheyenne - - decided to take up arms in defense of their rights to the Black Hills region. In the Treaty of Fort Laramie, 1868, the government had promised the Teton Sioux sanctuary in the "Great Sioux Reservation" west of the Missouri River - - the area they had occupied since their migration from Minnesota in the previous century. When George Custer revealed the existence of substantial gold deposits in the Black Hills region in 1874, prospectors swarmed into the area and Indian rights were in jeopardy.

After attempts by government officials to purchase the Black Hills area had failed, and non-Indians had begun to swarm in, war became inevitable. U.S. Army units restricted the Indians' movements during the winter of 1875-76 when game was so scarce that the tribes faced starvation. At that point, government officials declared that all Sioux and Northern Cheyenne found off certain areas assigned to them after January 31, 1876, would be considered hostile. Indians prepared to defend themselves, and Brigidier General Alfred H. Terry, commander of the Dakota Department, proceeded against them on a punitive expedition.

Terry's plan outlined a three column thrust converging on the Yellowstone region from different directions. His strategy looked good on paper, but it called for difficult movements over deep streams, badlands, and mountains. One column, commanded by Brigidier General George Crook, was to proceed from Fort Fetterman northward into the Powder River country. A second column, led by Colonel John Gibbon, was to move eastward from forts along the Yellowstone River. The third, commanded by General Terry, and known as the "Dakota column," was to march westward from Fort Abraham Lincoln, and to parallel the Yellowstone River. The three forces were expected to converge somewhere on the Big Horn or Little Big Horn Rivers. The main striking arm of the Dakota column was the Seventh Cavalry, commanded by Lieutenant Colonel George Armstrong Custer.

On June 8, while the Dakota column was camped at the mouth of the Powder River, Major Marcus A. Reno set out with six troops that comprised the right wing of the Seventh Cavalry, plus Arikara scouts, to comb the badlands for traces of hostile Indians. When Reno returned, his scouts reported a great Indian lodgepole trail in the valley of Rosebud Creek. This was the trail of the main Indian camp that had recently moved over into the valley of the Little Big Horn.

Terry was convinced that the main Indian camp was concentrated somewhere between the Rosebud and the Big Horn - - probably along the Little Big Horn River. He sent the Seventh Cavalry to the mouth of the Rosebud.

Meanwhile, General Crook's troops, marching north from Wyoming, had engaged Indian warriors and were defeated at Rosebud Creek on June 17. The two other columns, converging on the Yellowstone from the north, were unaware of Crook's defeat. They knew only that there was a large force of Indians near the headwaters of Rosebud Creek.

The Big Horn Mountains provided the Sioux with a refuge; once they entered the mountains they would find it easy to defend themselves. Therefore, Terry suggested that if the trail seemed to turn westward and lead over the Wolf Mountains into the valley of the Little Big Horn - - and he expected that it would - - Custer should not follow it, but rather move south toward the headwaters of the Tongue River. The object was apparently to allow Gibbon's slower-moving infantry sufficient time to get into position on the Little Big Horn. In this way, Custer would be able to intercept enemy forces if they tired to escape by passing around his left flank, and he could turn them back into position where

they would be trapped between the two major forces. As Custer moved out, Terry reportedly gave him freedom to act according to his own judgement, however:

> Use your own judgement and do what you think best if you strike the trail, and whatever you do, Custer, hold on to your wounded.

Having permission to use his own discretion, Custer rode out of the camp on the mouth of the Rosebud on June 22 for his fatal engagement with the Indians. His Seventh Cavalry consisted of thirty-one officers, 585 enlisted men, plus a number of Arikara scouts who had volunteered for the mission. General Terry had offered Major Brisbin's battalion of the Second Calvary, but Custer had refused, explaining that if the Seventh Cavalry could not handle the Indians, the extra battalion would make no difference and might seriously weaken his command by creating jealousies.

On the morning of June 23, Custer's soldiers found the great lodgepole trail reported by Major Reno as they moved toward the mouth of the Rosebud. During the day they passed Indian campsites - - all of them several weeks old, but visible enough to indicate that a large band of Indians had passed that way. The lodgepole trail was at least three hundred yards wide in some places, was deeply worn, and indicated that great numbers of Sioux and Northern Cheyenne had left their reservations.

Custer's officers believed that what they had found was a succession of campsites created by one small band of Indians, but the Crow and Arikara scouts were convinced that they marked a trail left by a large number - - possibly several thousand. Evidently Custer accepted the opinion of the scouts, followed the trail thirty miles up the Rosebud, and, after twelve hours of hard riding, camped at the mouth of Beaver Creek.

Saturday morning, June 24, an ever-increasing number of Indian signs were sighted by the scouts. There is little doubt that Custer's regiment had been under surveillance ever since it had left the mouth of the Rosebud. Surely the Sioux were aware of Custers location, for his forces were deployed in several columns, and the horses kicked up enormous clouds of dust that could be seen for miles around.

Custer was a full day ahead of schedule, but instead of giving his regiment a rest and scouting the headwaters of Tullock's Creek, as General Terry had suggested, he sent ahead three of his Crow scouts to find the hostile village. Custer had been told of the Crow's Nest, a high, rounded hill almost exactly on the center of the divide of the Wolf Mountains, from which everything of interest in the valley of the Little Big Horn could be observed. At nine o'clock the scouts returned and reported that the Indians had crossed the divide, but that their camp was not visible. Custer ordered a night march and moved his regiment to the base of the divide in order to get into position to move on the summit before daybreak. This night march was not tactically unwise, but it probably caused trouble for Custer later on, because his men and horses doubtless were fatigued when they approched the Indian camp.

Custer ordered three of his Lieutenants, four Crow scouts and five or six of the Arikara scouts to the Crow's Nest with hopes that they could locate his enemies by their campfires. The scouting party reached the observation point at about 2:30 a. m. on June 25. As the sun rose they must have gasped with amazement; before them was sprawled an enormous Indian village. Two of the Arikaras rushed back with a note to Custer stating that the Indian camp was about twenty miles away in the valley of the Little Big Horn. Soon after the two scouts left, others saw mounted Sioux at the foot of the hill a short distance to the west. Now there was little question that the Sioux were aware of the location of the Seventh Cavalry.

Just before noon, on June 25, Custer led his command over the divide of the Wolf Mountains and headed to the valley of the Little Big Horn - - into the "Valley of the Shadow of Death." On that day, George Custer became a legendary figure in the history of the American West.

Discussion Topics

1. List as many grievances as you can which the Sioux and Northern Cheyenne had against the federal government in 1876.
2. Why was Custer expected not to follow the trail of the Indians? Did he disobey orders? Explain.
3. What was the major error that the leaders of the cavalry made in the time before the battle?
4. Were the Indians aware of the location of Custer's troops? Do you think this had any effect on the outcome of the battle?
5. The Battle of the Little Big Horn has become a legend of the frontier. Discuss possible reasons for this.

Vocabulary Building

Treaty
Scout
Hostiles
Lodgepole Trail
Tactically
Converging

00115

Chief Joseph, A Natural-Born Leader

The "Nez Perce War" of 1877 brought to public attention Chief Joseph, the reluctant but effective leader of the Nez Perce who made an heroic attempt to resist the onrush of Anglo-American civilization. "Endowed with unusual abilities . . . gifted with a forceful physique and a magnetic personality, Joseph was by nature destined to be a leader," according to Helen A. Howard and Dan L. McGrath, authors of **War Chief Joseph.**

The Nez Perce lived in northern Idaho and northeastern Oregon. As miners and settlers moved into the area, the government reduced the size of Nez Perce hunting grounds. In 1877, Joseph and his band were told to give up their traditional home in the Wallawa Valley and move to Idaho where the Lapwai Reservation was located. Joseph eventually agreed to this order, but some of the younger men in his band, led by a warrior named White Bird, resisted the move. The young men began to attack settlers in the Valley, killing some and driving off their livestock. Meanwhile Joseph had asked for time to gather his band's cattle and horses before making the trek to the Reservation. He did not intend to go to war, but when troops arrived to punish the Nez Perce for the attacks against settlers, he had no choice.

In the first encounter, the Nez Perce proved their prowess as fighters, and after the second battle, U.S. cavalrymen grew reluctant to pursue them. Chief Joseph's warriors, were effective, but he decided to lead his band across the border into Canada, where refugees from the Sioux Wars had already found sanctuary. Upon learning of this strategy, General O.O. Howard cautiously followed the Nez Perce through the Bitterroot Valley in western Montana. He drew close enough to order an attack in the Big Hole Basin in August, 1877, but Chief Joseph was able to escape and lead his band eastward across Yellowstone Park, as some of his warriors sneaked back to Howard's camp at night and drove off pack mules in order to delay Howard's pursuit. Nevertheless, the General was able to overtake Chief Joseph's band and to prevent its escape into Canada.

The surrender speech that Joseph gave has become famous:

> Tell General Howard I know his heart. What he told me before I have in my heart. I am tired of fighting. Our chiefs are killed. Looking Glass is dead. Too-hul-hul-sote is dead. The old men are all dead. It is the young men who say yes or no (vote in council). He who led on the young men is dead (Joseph's brother, Alokut). It is cold and we have no blankets. The little children are freezing to death. My people, some of them, have run away to the hills, and have no blankets, no food; no one knows where they are - perhaps freezing to death. I want to have time to look for my children and see how many of them I can find. Maybe I shall find them among the dead. Hear me, my chiefs. I am tired; my heart is sick and sad. From where the sun now stands, I will fight no more forever.

Chief Joseph was a remarkable man. His fighting force, which never was comprised of more than 350 warriors, was able to stave off capture by a military force that at times was up to 2,000 strong in a retreat that covered 1,800 miles and lasted seventy-five days. He was able to outwit one of the most talented officers in the U.S. Army, and

earned the respect of O.O. Howard. When the Nez Perce surrendered, Howard assured Joseph that he could lead his band back to the reservation in Idaho. Unfortunately, the promise was broken; the Nez Perce were escorted to Indian Territory in "Oklahoma" instead, where an unsuitable climate took a heavy toll among the Nez Perce. Eight years after the retreat, Joseph was allowed to return to his homeland, but by that time only a remnant of his once-powerful band remained alive to complete the journey. Joseph spent his waning years on the Colville Reservation although he made several trips - - one of the trips to New York for the dedication of Grant's Tomb, in 1897. He was famous throughout the country for his leadership ability; he impressed everyone he met with his gentlemanly manners and sense of humor. When asked by a young woman who was wearing a hat decorated with an artificial garden filled with birds if he had ever scalped anyone, Joseph replied, through his interpreter, and pointing to the lady's hat, that he had nothing in his collection as fine as that. He became one of the most romantic figures in the history of the frontier. His reluctance to fight, his skill as a military leader, the futility of his struggle and the emotional appeal of his surrender speech have all been combined into the legend of Chief Joseph, a natural-born leader.

Discussion Topics

1. Explain the events which led up to the Nez Perce War. Was Joseph to blame for the War?
2. Can you put into your own words the main idea of Joseph's surrender speech?
3. Why was the removal to Indian Territory harmful to the Nez Perce?
4. Discuss examples of Chief Joseph's outstanding characteristics and tell why he was a "born leader."

Vocabulary Building

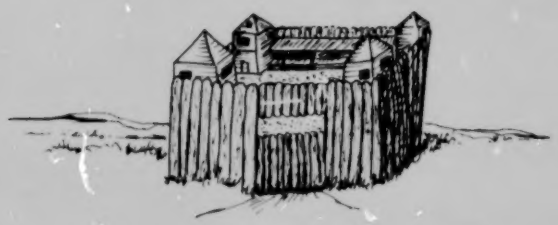
Physique
Magnetic
Trek
Prowess
Waning

MATCH THE BATTLES WITH THEIR STATES

1.	MEEKER MASSACRE____	A.	SOUTH DAKOTA
2.	LITTLE BIG HORN____	B.	MINNESOTA
3.	MOUNTAIN MEADOWS___	C.	IOWA
4.	WOOD LAKE_____	D.	MONTANA
5.	BIG HOLE _ _	E.	WYOMING
6.	FETTERMAN _____	F.	COLORADO
7.	SAND CREEK____	G.	UTAH
8.	SPIRIT LAKE___	H.	NEBRASKA
9.	MASSACRE CANYON___		
10.	WOUNDED KNEE ____		

00117

How to Build a Fort



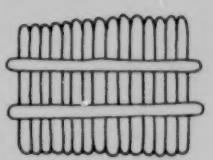
It is only logical that the unit on soldiers and forts have a "how to" on forts. Here it is! The instructions are easy and basic. The rest is up to you.

MATERIALS:

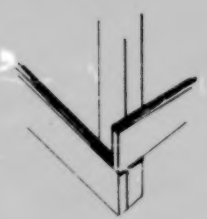
Popsicle sticks, white glue, mat knife, rule, very small nails or tacks.

PROCEDURE:

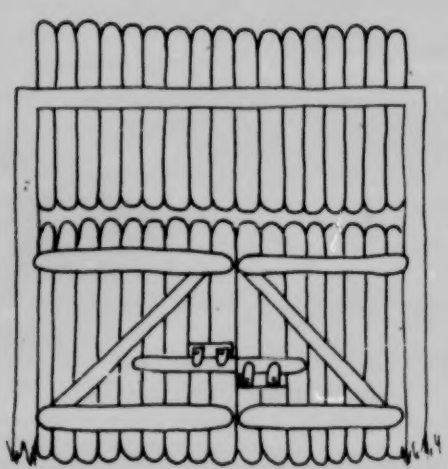
1. Flat walls are made by lining up sticks vertically and gluing two sticks horizontally.



2. The guard houses and other enclosed structures are made by cutting off the ends of the sticks and building up log cabin fashion, with corner posts for support.



3. The gate is shown below:



How to Make Play Clay Figures

The scene is set. Now all you need are the 3-D figures to make it look alive. The following recipe will make a modeling clay which needs no firing. Simply let it air dry for a few days.

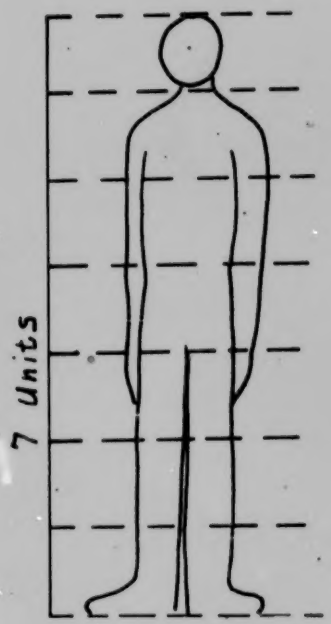
PLAY CLAY RECIPE

1 cup flour
½ cup salt
3 tablespoons alum
1 cup water
1 tablespoon corn oil

Cook over low heat. Stir until it thickens and sticks together. Knead in food color on waxed paper. Keep in air tight containers or wrapped in plastic.

PROCEDURE:

1. Make the basic shapes of the parts - balls, rectangles, rolls, etc.
2. Use pieces of toothpick to aid in holding the pieces together. Smooth over the joints.
3. Let dry. Taller pieces may have to be propped up. Be sure they are completely dry before removing the support.
4. Hands and feet may be attached in the same way.
5. From here on, the details of clothes and accessories are up to you.



Follow these proportions noting the length of arms and legs.

00119

How to Make a Bottle Soldier

Here is a "sure fire" way of making toy soldiers for a display or just plain fun.

MATERIALS:

white latex paint, poster paint, brushes and water, brushing lacquer, odds and ends appropriate to the subject.

PROCEDURE:

1. Choose a bottle to fit the shape of your subject (fat cook; tall, skinny wranglers; ugly, lumpy colonel).
2. Coat sides and top (also cap if you want) with latex. A single good covering will do fine. Dry.
3. Draw the character you chose and all the details over this.
4. Starting with your large areas and/or the background, begin painting with the poster paint. Finish with small things (details and outlines).
5. After the poster paint is completely dry, put a thin coat of brushing lacquer over it. Look at those colors shine!
6. For that final touch of cleverness, add an object (a spoon for the cook, a rope for the cowboy, glasses, a hat, etc.)
7. Now, didn't you do a terrific job!!!

How to Make Military Insignias

The emblem at the center is the man's specialty - the number of stripes, his rank.

The color of the chevrons indicates the branch of the Army. Yellow - cavalry, scarlet - artillery, blue or white - infantry.

First Sergeant, Infantry

Saddler Sergeant, Cavalry

Hospital Steward, Medical

Stable Sergeant, Artillery

Chief Trumpeter, Cavalry

Cook, Corporal, Infantry

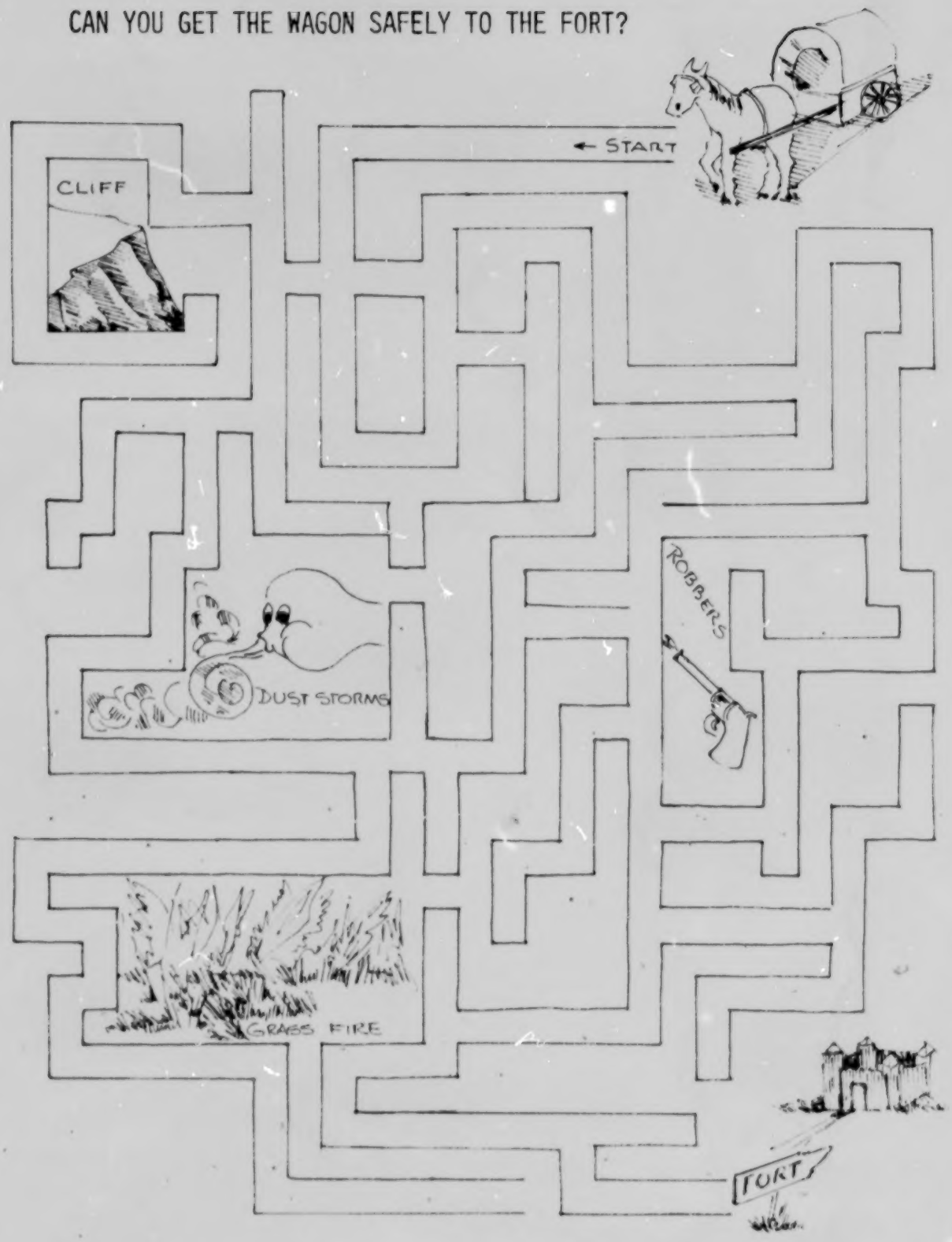
Drum Major, Artillery

Commissary Sergeant, Artillery

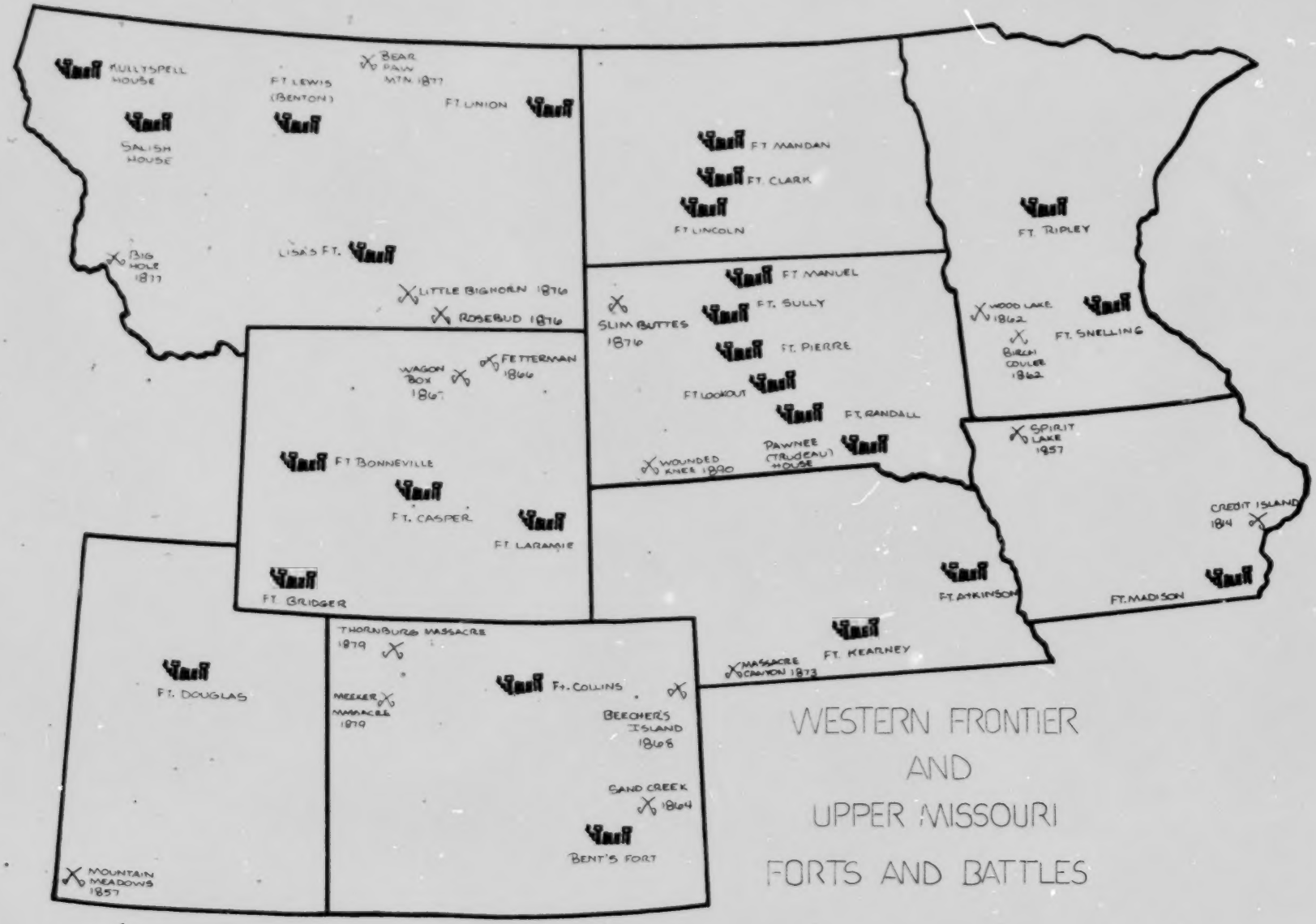
David Nevin, **The Soldiers**. New York, 1973. Time-Life Book Series.

00120

CAN YOU GET THE WAGON SAFELY TO THE FORT?



00121



WESTERN FRONTIER AND UPPER MISSOURI FORTS AND BATTLES

00122

TRANSPORTATION and COMMUNICATION

CONCEPTS TO BE LEARNED

- Transportation and communication have affected the growth of the Western Frontier and Upper Missouri.
- Transportation and communication are closely related to each other and are interdependent.
- Transportation and communication systems become more complex when the population is increased.
- The development of transportation and communication was governed to a large degree by the physical features of the land.
- Transportation and communication are important to the development of any culture.
- Some of the forms of transportation and communication employed on the Western Frontier and Upper Missouri are still in use today.

USING THE "HOW TO PROJECTS"

- Using the "How to Talk in Indian Sign Language" lesson, act out a meeting between settlers and Indians.
- Using the "How to Make a Wheel" diagram, have your class construct wheels for various kinds of carts and wagons - - a Red River Cart, a Mormon Cart, etc. Make your own wagon boxes.
- Create a table-top display, showing how Indians transported their household goods by using the "How to Make a Travois" plan. (Indian unit)
- The directions on "How to Make a Railroad Locomotive" should suggest many projects for your group.
- Communication would not be complete without the use of the "How to Make a Telegraph Set" project to open lines of communication.

SUGGESTIONS FOR ACTION-CONSTRUCTION ORIENTED PROJECTS

Charts and Maps

- Make a map of the overland trails used across the Western Frontier and Upper Missouri. (Use project map for the region)
- Draw a chart showing the progress of transportation on land, on water and in the air in the region. (Be sure to include original routes.)
- Make models and drawings that show the use of locomotives, automobiles and airplanes over the years. (How about making a downtown windown display?)
- Make a chart showing various ways that people communicate with each other. Use all forms of communication on your chart.
- Create a map that shows the locations of major highways in your state and throughout the Western Frontier and Upper Missouri. How many of them have been constructed along 19th Century trails?
- Make a product map to show not only the locations where various agricultural and industrial products are produced, but also the transportation routes used to haul the products to market.
- Draw a project map showing how many major cities and towns have been located along water ways, railroad tracks and modern highways.

SUGGESTIONS FOR LISTENING-OBSERVING ACTIVITIES

- How does transportation affect our lives? (Discussion groups)
- How has transportation developed on the land in the Western Frontier and Upper Missouri? On the water? In the air? (Small group discussion and reports)
- Why have most transportation systems followed rivers? (Observe map)
- How do you believe transportation will change during the next decade? In the next quarter-century? In the next centennial? (Brain-storming discussions)
- What examples can you use to show where a lack of adequate communication caused problems for pioneers? For us today? (Role playing and problem solving)
- Why are industry, trade and commerce so dependent upon transportation and communication? (Speaker-discussion)
- What do you think it means when we ask how "individuals use the resources they have around them?" How does this apply to the early settlers? (Simulation-discussion)

SUGGESTIONS FOR RESEARCH-WRITING REQUIREMENTS

- Select some important figure in transportation and communication and write a biographical sketch of that person. (Example: James J. Hill, Empire Builder)
- Look up how people communicate over long distances. Describe the history of these types of communication. (Examples: smoke signals, flags, heliography, etc.)
- When was air travel introduced in each of the nine states in our region? (Examples: ballons, airplanes, etc.)
- What have been the monetary units, or mediums of exchange, used in the region over the years? (American Indian, French, Spanish, Anglo-American.)

AMERICAN ISSUES FORUM ACTIVITIES

- A good unit of study is the **Business of America is Business** issue (sixth month topic).
- Relate the fur trade, steamboat activities, railroading and transcontinental communication to the ideal of private enterprise in America. (February 8)
- Discuss government subsidization, regulation and control of business. Should private enterprise be free and left uncontrolled? Does government involvement stifle American free enterprise? Where does American business fit into the world as a buyer and a seller?
- Many of the Forum issues are excellent sources for vocabulary building in the area of business and economics.
- Examine America's business past and such enterprises as those associated with fortunes accrued by individuals and groups. Gold, silver, cooper, oil, steel, railroads, milling and cattle - - to name a few - - were interests upon which empires were built (February 15). Have monopolies been controlled to prevent "cornering of the markets?" Are opportunities for Empire Building still open today?
- We must examine the place of small business in America, and in the region. What policies have been established to encourage and protect them? What happens when small businesses expand into large, corporate commercial enterprises?
- Transportation and communication are vital concerns to the Western Frontier and Upper Missouri. What needs face these industries today? Do we need federal support to maintain them? (February 29)

SUGGESTIONS FOR RESOURCE REFERENCES

Teachers

- Fairfax D. Downey, **Trail of the Iron Horse.** New York, 1952.
  W. Turrentine Jackson, **Wagon Roads West.** New Haven, 1965.
  William E. Lass, **The History of Steamboating on the Upper Missouri.** Lincoln, 1962.
  Oscar O Winther, **The Transportation Frontier.** New York, 1964.

Students

Julie F. Batchelor, **Communication: From Cave Writing to Television.** New York, 1953.
John L. Flaherty, **Men Against Distance.** New York, 1954.
James McCague, **When the Rails Ran West.** Champaign, 1967.
Keith Wheeler, **The Railroaders.** Time-Life Books, New York, 1973.
World Book Encyclopedia, Field Enterprises Educational Series. (Look up transportation, communication, railroads, telegraph, steamboats.)

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TRANSPORTATION AND COMMUNICATION

Prehistoric American Indians who lived in the Western Frontier and Upper Missouri region, probably used several means of transportation as they traveled about hunting, gathering and fishing. Many of them used boats and rafts, and perhaps some of them domesticated animals to carry their food and utensils as South American Indians tamed llamas to pack their goods. Because prehistoric conveyances were not durable and numerous species of prehistoric animals became extinct, information about transportation prior to the arrival of Europeans is scarce.

In the 17th Century, from which point Europeans appeared and began to record the history of the region, many Indians traveled afoot and carried their baggage on their backs. From appearances women performed the bulk of this service, although the men shared much of the responsibility for transporting meat and hides home from the hunt. Most Indians also traveled on the water. Eastern Dakotas used canoes made from logs, or of bark; western tribes used canoes, and "bull boats" made from poles and hides.

In addition, they used dogs -- **chan-shunkas** the size of timber wolves. Some were hitched to sleds; some were burdened with travois; others carried packs on their backs. The contribution of dogs was not inconsiderable, for on the hunt they carried packages of jerked meat that weighed as much as fifty pounds.

Indians in the region used horses, too. Spaniards introduced horses to the Great Plains during the early 1540's, and they were available to nearly all tribes in the western part of the United States by 1750. They were swift, wirey Indian ponies, which could carry either a man or a heavy pack with ease. How many were in service is impossible to determine, but from estimates made by explorers during the early part of the 19th Century, one is led to believe that they probably numbered in the tens of thousands.

Europeans, meanwhile, transported themselves in similar ways. The Frenchmen who penetrated Iowa, Minnesota and Dakota country from the east employed boats and canoes, or walked, like the Indians. The Spaniards and Englishmen who arrived in the 18th Century, also traveled in boats and canoes or on horseback. Spaniards introduced larger boats on the Mississippi River, and Englishmen brought carts and wagons from Europe, but these modes of transportation were not used west of the upper Mississippi Valley. Similarly, the U.S. citizens who penetrated Louisiana after its acquisition in 1803 paddled along rivers in small craft, used horses wherever they could, and walked, but they introduced no major improvements in transportation until the outset of the second quarter of the 19th Century.

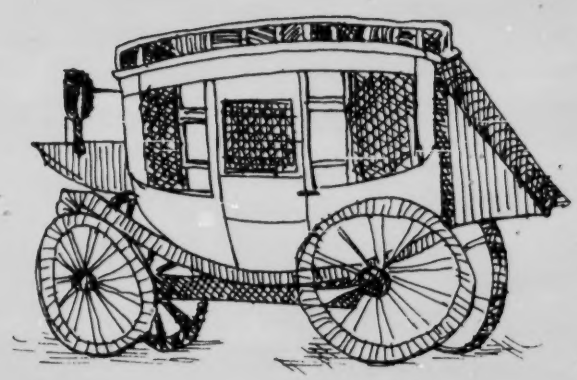
Then new modes of transportation were put into use, however, in such rapid succession that their appearance has been called a "revolution." First there came steamboats. In 1823, a 109-ton sternwheeler, the **Virginia**, churned its way from St. Louis to the confluence of the Mississippi and Minnesota Rivers, and for nearly a half-century steamboats were the principal means of conveyance on the upper Mississippi and its tributaries. Each year their numbers grew, until there were on record 1,000 arrivals and departures at St. Paul each year by the outset of the American Civil War.

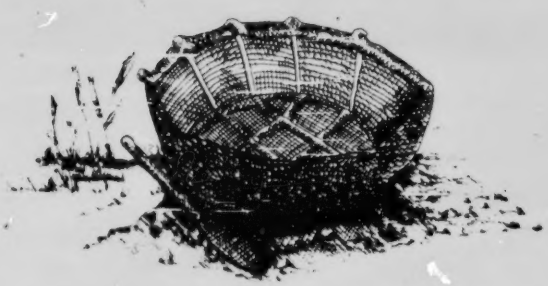
In 1831, steamboats also moved up the Missouri. The **Yellowstone**, used for trade by the American Fur Company, worked its way up to a point near Pierre (South Dakota). Others followed, many of them challenging the current beyond, and by the year 1860 more than fifty were in use. The **Chippewa** plied the waters of the Missouri all the way to Fort Benton in Montana.

In 1859, steamboats made their appearance on the Red River of the North. The Chamber of Commerce in St. Paul supplied the impetus and

money, and a fleet of steamboats was purchased to place St. Paul merchants in competition with Hudson's Bay Company traders at outposts in southern Manitoba.

By the middle of the 19th Century, several systems on wheels were put into use. "Conestoga freight wagon" - - sturdy, four-wheeled vehicles with high boxes - - carried loads weighing up to three tons. Originally a modification of the two-wheeled Palatine carts, they were first placed in service during the French and Indian War, and in the 19th Century were remodeled for service on the Great Plains. They were fitted out with wide tires, for example, and rigged for draft by four or six horses or oxen. Conestogas moved west from Nebraska City, Omaha and other points along the eastern fringe of the Plains, carrying goods for both military and civilian frontiersmen.





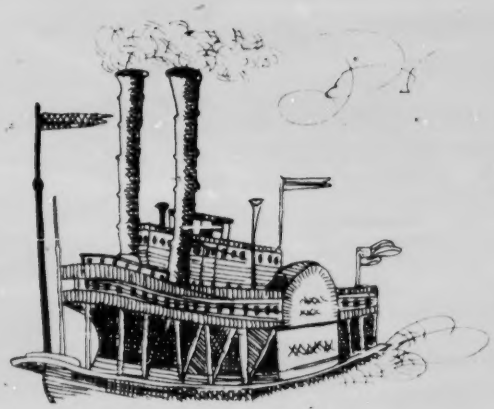
Close behind came the romantic "Concord stagecoaches," so-called because many of them, though not all, were constructed at Concord, New Hampshire. They made their debut along the Mississippi River Valley at about mid century. After the Civil War, they were in general use all across the region to carry mail, passengers and bullion from the western mines.

Red River carts appeared in Minnesota and Dakota at about the same time. Originally, they were constructed by the Metis and Scotch traders to carry buffalo robes and meat from the plains of southern Manitoba to Fort Garry on the Red River. After 1850, Red River carts were in continuous use between Pembina (North Dakota) and St. Paul. By the 1860's, several thousand were used to link the upper Mississippi to the Red River, and thence to the prairies and plains of Manitoba and Saskatchewan.

Red River carts were of wood construction, carefully fitted and tied together with rawhide. Their huge, deep-dished wheels bore heavy loads over rough and soft terrain, and served as floats for fording streams when removed and covered with rawhide. The wooden axles were never greased because grease collected dust, which caused the axles to wear quickly. As a result, their shrieks and groans could be heard for miles around, and people called them "Manitoba pianos."

The musical carts were cumbersome, to be sure, but they served an important function on the northern Great Plains and prairies before the appearance of more efficient systems. When pulled by sturdy oxen, they could move across most any terrain; they could ford swollen rivers with ease. One driver could manage about five carts and transport a large volume of hides or manufactured goods.

Steamboats were replaced by modern gas-driven barges, which still operate on the Mississippi and Missouri Rivers, but Conestoga wagons and Concord coaches all but vanished after the Civil War with the appearance of the railroad. Established on the eastern seaboard during the Jackson Period, and gradually perfected as they approached the



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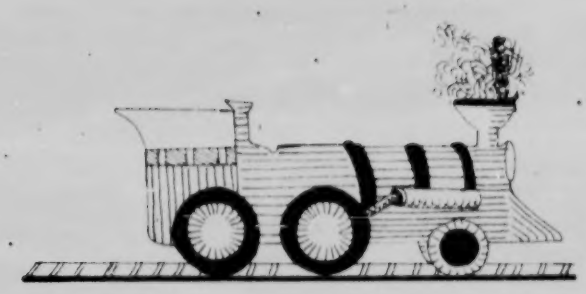
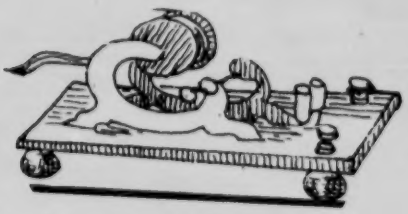


Mississippi, they crossed the River near its confluence with the Missouri just prior to the Civil War. As demands for transportation grew in post-Civil War years, rails were extended beyond the Mississippi Valley. In 1869, the Union Pacific Railroad reached Promontory, Utah, where it joined with the Central Pacific Railroad, to become part of the first transcontinental rail system. During the 1870's and 1880's other railroad lines crossed the Great Plains and entered the Pacific Northwest. Hauling passengers, mail and freight, the railroads dominated the carrying business at the turn of the 20th Century.

Since then, boats and railroads have met competition from three other systems. Automobiles and trucks have appeared, increasing in numbers with the development of modern roads. Airplanes made their appearance between the world wars, and have become essential to western transportation since World War II. In all, there are five major airlines serving the area between the upper Mississippi River Valley and the Interior Basin today, as well as numerous charter companies and private planes.

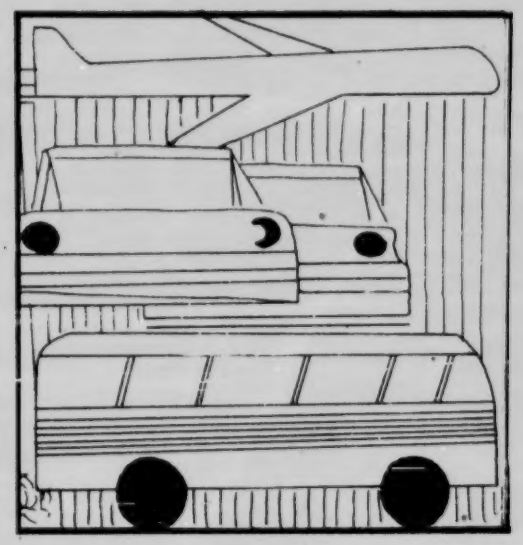
The development of communication systems paralleled the establishment of transportation on the western frontier. Early forms of communication used by Indians were primitive but functional. On the open prairie and plains some tribes made smoke signals by building fires from green wood and holding hides or blankets over the fires, then lifting them at intervals to allow puffs of smoke to escape. Puffs released at different intervals meant different things. This form of communication was as effective as far as the eye could see.

Another form of communication used by Indians, and later by non-Indian pioneers, was the hand signal. It was very important because it permitted communication between people who spoke different languages or dialects. People used their hands to form symbols which represented various words or activities, and "spoke" to each other effectively.

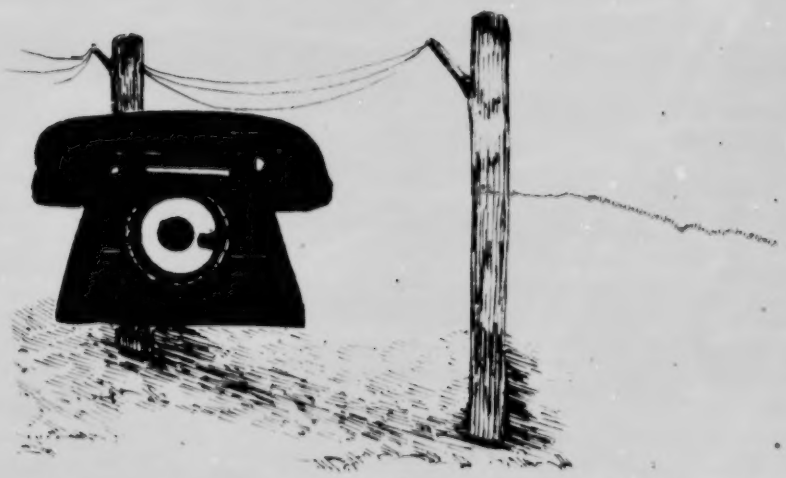


The Postal System of the United States was established by an act of the Second Continental Congress in 1775. Benjamin Franklin was the first Postmaster General. He had instituted mail service approximately twenty years earlier for the colonies and continued to lend his talents to postal development through the Revolutionary Period. After that, the U.S. government set up a system under the office of the Postmaster General, and mail service followed frontier development all the way to the Pacific. During the early 1860's,

fast mail service was established under the Pony Express System. A risky adventure instituted by the freighting firm of Russell, Majors and Waddell to attract federal subsidy for the central overland route, it lasted only nineteen months and then vanished at the completion of the first transcontinental telegraph line.



Telegraphy, which was developed by American painter and writer Samuel F.B. Morse, made its appearance in the eastern part of the United States during the 1840's. It enabled people to send messages much faster than ever before by using combinations of short and long sound signals. Western Union, a unified U.S. telegraph service founded in 1856, laid plans to construct a telegraph line from Omaha, Nebraska to San Francisco, California, and when its work crews met in Salt Lake City on October 24, 1861, communication was established to the Pacific Coast, and Pony Express service became obsolete. Telegraph service was especially beneficial to the U.S. Army during the Indian wars, and it was used to inform western pioneers of major events in the East, such as the battles of the Civil War.



The telephone, invented in 1876 by Alexander Graham Bell, also came into general use as the West was settled, and soon thereafter replaced the telegraph as the chief means of long distance communication. Like the telegraph, the first transcontinental telephone line was joined in Utah (in 1914). Today, both telegraph and telephone lines provide links between the most remote communities in the Western Frontier and Upper Missouri region and other parts of the United States, and, since the introduction of satellites, even other parts of the world.

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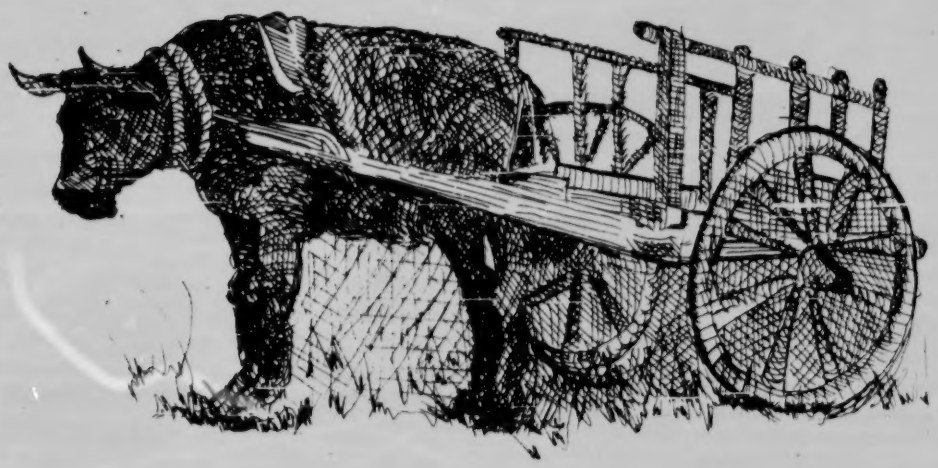
The Red River Cart



Perhaps the most unusual vehicle used in the 19th Century was the Red River Cart. Pulled by one ox, or sometimes a horse, or mule, this simple, two-wheeled contraption was comprised of two spoked wheels, a wooden axle and a wooden box. It had a peculiar appearance, with its saucer-shaped wheels and high sideboards, but it was constructed with conditions on the northern Great Plains in mind. Ox-tenders never used grease on the wheels because it collected dust and caused the axles to wear. As a result, the wheels always squeaked as the carts moved across the prairies and plains and they could be heard for miles around. Pioneers in southern Manitoba, where carts were first put into use, called them "Manitoba Pianos."

The Metis - - mixed-bloods worked for Hudson's Bay Company in southern Manitoba - - invented the Red River Cart just prior to the War of 1812. At about that time, Lord Selkirk, a principal investor in the Bay Company, moved to the Red River Valley and began to employ Metis to supply food for settlers in the vicinity of present Winnipeg, and for traders who worked across southern Manitoba. In order to acquire enough food to meet the demand, the Metis made frequent expeditions down along the Manitoba-Dakota border to hunt buffalo. They built Red River carts to carry meat and robes back to the Red River settlements. Because they could not travel the distance back to their settlements without having the buffalo meat spoil, they dried the meat, then hauled it home for use in "Pemmican." The "musical sounds" of the heavily laden carts were always welcomed by settlers and traders along the Red River Valley, because they announced the arrival of food.

The carts were made of carefully fitted wood and tied together with rawhide. The huge wheels were saucer-shaped (concave) and were rimmed with wide tires so they could carry heavy loads over soft terrain. When an ox-tender came to a river, he removed the wheels from his cart and covered them with buffalo hides, thus making pontoons upon which to float the cart. In other words, the Red River carts became amphibious!

The harness used to attach an ox to a Red River Cart was a simple, crude, handmade contraption. A pair of wooden hames wrapped with buffalo skin was fitted around the ox's neck. Leather straps about a foot long were fastened into slots in the hames and were attached to a pair of poles, or tongues, that extended from the front of the cart to the ox's shoulders. The tongues were held in place by straps suspended from a wooden "saddle" attached to the ox's back.

Red River carts were in service along the lower Red River Valley for more than a half-century, and in the 1840's, they appeared in the northern part of Dakota country as traders and trappers assembled around the junction of the Red and Pembina Rivers in present North Dakota. Fur traders discovered that they could get better prices for their furs in St. Paul, than at Hudson Bay's trading post at Fort Garry, and soon a cart line was opened between Pembina and St. Paul. At first, only about 200 Red River carts made the trip annually, but by the 1860's, approximately

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600 carts were in use across Minnesota. The journey took from thirty to forty days, and covered about 400 miles.

The cart was to the frontier people that used it what the jeep is to the rancher today; it could go places that other vehicles could not. The use of the cart was reported as far west as Montana Territory, where it proved very helpful in moving supplies across rugged passes in the Rocky Mountains. Major Owens, who operated the Fort Owen trading post in the Bitterroot Valley of Montana Territory, recorded the use of Red River carts in his ledger. One entry dated November 11, 1856, tells of a trip across the Continental Divide from Fort Owens to Fort Benton - - a distance of 400 miles.

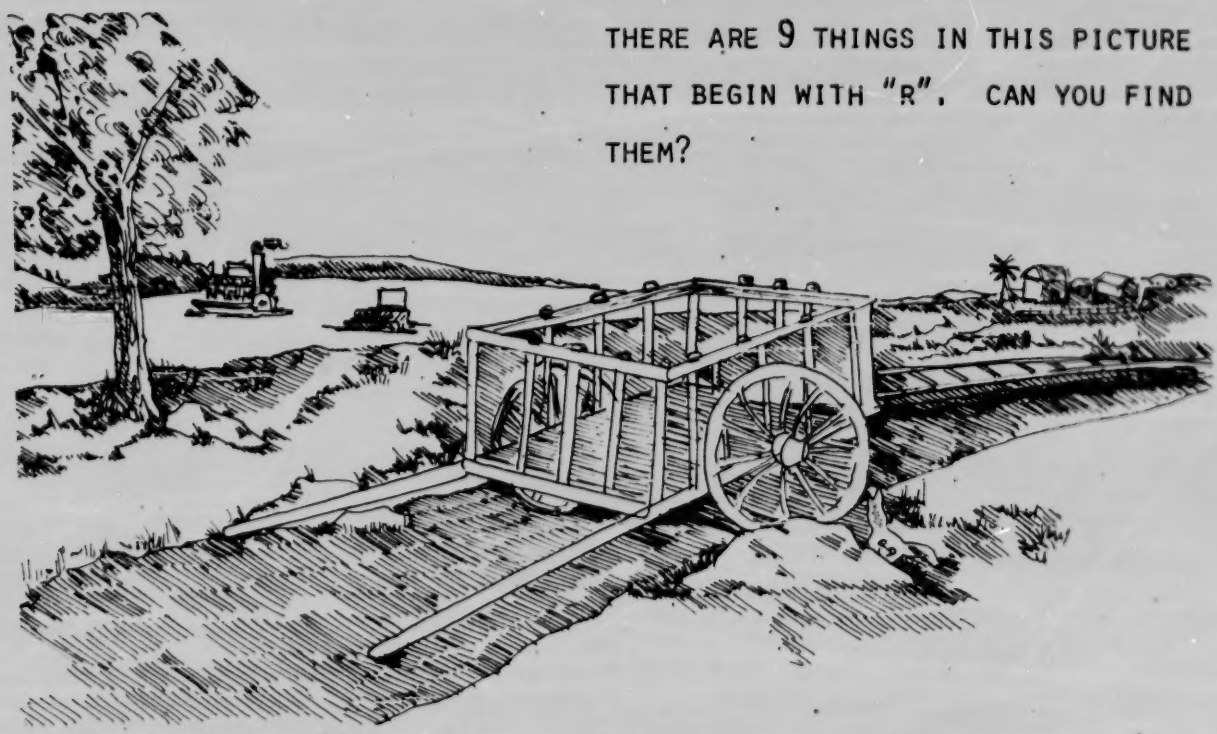
When, during the early 1870's, the Dominion of Canada founded the Northwest Royal Mounted Police to keep peace between western pioneers and Indians, the "Mounties" used Red River carts as well as wagons to haul their supplies and equipment to remote outposts. The "Mounties" were perhaps the last Canadians to rely upon carts for transportation, for by the time they arrived most of the buffalo were gone. As the Indians of western Canada were pacified, the carts became obsolete and only a few were preserved as museum pieces.

Discussion Topics

1. Why were Red River carts called "Manitoba Pianos?"
2. What were the advantages of having the wheels deep-dished? Can you think of any disadvantages?
3. Explain why the carts were considered versatile.
4. Name several ways the carts proved useful to early settlers.
5. What developments occurred to make the Red River carts less useful?

Vocabulary Building

Metis
"Manitoba Pianos"
Deep-dished
Pemmican
Pembina
Amphibious



THERE ARE 9 THINGS IN THIS PICTURE THAT BEGIN WITH "R". CAN YOU FIND THEM?

Steamboats on the Upper Missouri

The era of steamboat activity on the Upper Missouri can be divided into two periods. The first began in 1831, with the arrival of the **Yellowstone** at Fort Pierre, South Dakota. At that time, commerce on the Missouri River was restricted chiefly to the fur trade. Steamboats brought in supplies and took out furs and robes. The second period began in the late 1850's, and, with the arrival of farmers, speculators and other groups, steamboat traffic increased until there were more than 100 boats in service.

One reason for an increase in traffic was the discovery of gold in Montana during the early 1860's. Boats transported miners to Fort Benton, Montana, and carried food, machinery and supplies for use around the diggings. The Homestead Act of 1862 was another reason for an increase in steamboat activity. Free land became available to pioneers who were willing to face the dangers of frontier life. Riverboat companies brought people, supplies and farm machinery into the region and hauled out farm produce for sale in eastern markets. Soon soldiers appeared to try to maintain peace between Indians and non-Indians, and steamboat captains were given the job of supplying new military outposts along the river. After the Indian wars were over, army units lingered in the region, and steamboats continued to bring supplies for use by the soldiers, as well as by Indians who were eligible to draw annuities.

The heyday of riverboat activity on the Upper Missouri lasted for about two decades. As railroads penetrated the region, steamboat companies either went out of business or moved farther north. Accordingly, the center of activity shifted from St. Louis to points along the Missouri - Sioux City, Yankton and finally Bismarck.

Captains on the Missouri River used boats of two different sizes. The **Dacotah** was the larger type. It was made in Pittsburgh. It had three decks, cabin space for 100 passengers and was 252 feet long. Its beam measured forty-eight feet; its hold was five feet eleven inches deep; it weighed more than 900 tons and displaced about twenty-two inches of water. Boats of the **Dacotah's** class were found to be too big to maneuver on the unpredictable Missouri, so they were replaced by smaller craft. The **Far West,** a typical boat of this class, was also built in Pittsburgh. It was 189 feet long. Its beam measured 33 feet 6 inches; it weighed nearly 400 tons and displaced 48 inches of water when loaded. The **Far West** achieved national fame in 1876 when it made a run from the mouth of the Little Big Horn River in Montana to Fort Abraham Lincoln in North Dakota. It traveled the distance of more than 700 miles in fifty-four hours, carrying wounded members of the Seventh Cavalry to safety after the Battle of the Little Big Horn.

Both the **Dacotah** and the **Far West** were "stern-wheelers." Their design was more practical on the Missouri than were the wider "side-wheelers." They were powered by two huge engines, and each had a steam capstan located on either side of the deck. The capstan was a vertical drum rotated on an upright spindle, powered by a small engine called a "donkey." Capstans were important because when a boat ran aground they could be used to pull it free by a process called "spanning" or by "rigging a dead man."

Rivermen faced many hazards on the Missouri River. Sandbars were a problem the year around, but especially in late summer and fall when the water level fell. Another problem was that

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the River often changed course during the "spring thaw," and also during the "June rise," when the snow melted on the Rocky Mountains. A skillful pilot, the most important man on board except for the captain, was usually able to navigate the Missouri without serious difficulty, except for the period between mid-November and mid-April when the surface was covered with ice.

Many steamboats sank in the Missouri's waters because of the presence of sub-surface "snags" as trees washed down from the banks at flood time. The trees became waterlogged and floated below the surface, so they could not be detected by even the most skilled pilots. The captains carried large tarpaulins to use for patching holes, but often damage was so extensive that the boats were lost. Between 1831 and the 1890's, 295 steamboats sank; 193 of them went down because of snags. The section of the Missouri from St. Louis to Sioux City was considered the most dangerous.

The section north of Sioux City contained many snags, too, but it posed a greater problem because of the Indians who lived along the shores. They seldom attacked the steamboats. Instead, they attacked parties that left the boats to get fuel. Boats could not run without wood to heat their boilers so it was necessary to stop along the way. Indians resisted the use of trees along the river, not so much out of resentment because of the presence of the steamboats as out of concern that wood-cutting parties would strip away fuel and wild life cover that Indians needed for themselves.

Steamboats were most important because they carried manufactured goods into the region. Today it is possible to view some of the materials that were in demand in the post-Civil War era. The **Lucy Bertrand**, which sank between Omaha and Sioux City, has been salvaged, and the goods on board have been preserved near the river's edge in western Iowa. Some of them are on display in a small museum managed by the Interior Department.

RECORDS OF THE RIVERBOAT ERA

1832 **Yellowstone** reached Fort Union (American Fur Company)

1833 **Assinibione** reached Fort Union. George Catlin entered Montana.

1854 **Spread Eagle** neared Fort Benton on the Missouri.

1860 **Chippewa** and **Key West** reached Fort Benton.

1864 **Chippewa Falls** and **Alone** went up Yellowstone.

1866 **Peter Balen** went to the mouth of Belt Creek on the Missouri, six miles below Great Falls.

1869 Forty-two boats left Fort Benton.

1882 **Josephine** neared Billings.

1890 Last commercial steamboat left Fort Benton.

Discussion Topics

1. Why were steamboats considered to be the best means of transportation before the coming of the railroads?
2. Even though steamboats were the best form of transportation, what were some of their disadvantages?
3. Explain why steamboats and commerce were interdependent.
4. Explain why the size of the steamboats was an important consideration on the Missouri.
5. Why did the Indians resent the steamboat activity, and what did they do to try and stop it?

Vocabulary Building

Pilot
Snag
"Sternwheeler"
"Sidewheeler"
Displaced
Capstan
"Spanning"
"Rigging a Dead Man"
"June Rise"
Tarpaulin

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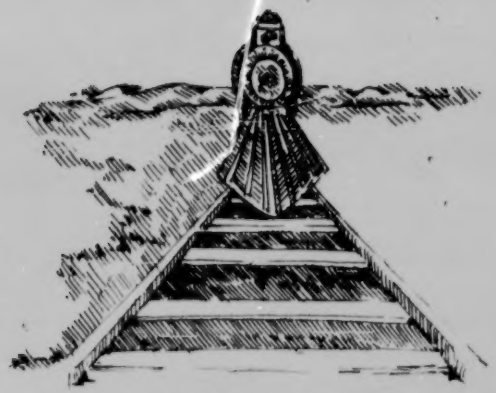
Railroads in the West



Railroads replaced most other transportation systems in the Western Frontier and Upper Missouri region during the latter part of the 19th Century. They brought goods, mail and passengers from the East and transported agricultural products, cattle, precious metals and other resources to the East with great efficiency. They were constructed and operated by private entrepreneurs, but most of them were built at the expense of the general public because private investors would not run the risk of laying tracks beyond the Mississippi River Valley where settlement was sparce and business was uncertain. State and local governments donated land and money to encourage construction; the federal government offered enormous quantities of public domain and loans in return for each mile of track that was constructed. The only major railroad builder who distinguished himself for building a line with little public support was James J. Hill, founder of the Great Northern.

In addition to providing transportation, railroaders contributed to the development of the region by advertising their lands across the eastern states and in Western Europe. The descriptions they published were exaggerated. For example, publicity agents for the Northern Pacific described Duluth, Minnesota, as a "paradise," and referred to the lands along the right of way to the Pacific Northwest as Jay Cook's "Banana Belt." Though deceptive the publicity efforts were fruitful and significant because they lured settlers to the region.

The first transcontinental railroad was completed at Promontary, Utah, on May 10, 1869. There the Union Pacific and Central Pacific Railroads were joined with a "Golden Spike" and since that time the region has never suffered for the lack of freighting service. During the next two decades, the Atcheson, Topeka and Santa Fe Railroads brought transportation service to Colorado, while the Great Northern and Northern Pacific skirted the Canadian border. Then came the Rock Island, the Milwaukee and many smaller railroad lines and spurs. By the outset of World War I, the Upper Missouri and Western Frontier region was covered by a network of rail systems.

As suggested above, James J. Hill, builder of the Great Northern, was an exceptional entrepreneur. His Great Northern was built west from St. Paul, Minnesota, largely from private funds, and even though it faced strong competition from the Northern Pacific, which received enormous tracts of land from the federal government, the Great Northern gained the reputation of being the best railroad in the Northwest and won for its founder the title "Empire Builder."

In the 20th Century, railroads continue to be important in carrying produce to markets and bringing goods from both coasts into the region, but airplanes and private automobiles have caused most of the companies to put a stop to passenger traffic. Today railroads concentrate on freight transportation and work in cooperation with other means of transportation, such as longhaul trucks. Some observers predict that the energy crisis will cause a revival in rail transportation because trains can haul freight and passengers more efficiently than can airplanes and other ground vehicles.

Discussion Topics

1. What impacts did the railroad make upon the Western Frontier and Upper Missouri?
2. How did the government stimulate the building of the railroads?
3. Why was James Hill called the "Empire Builder?"
4. Explain the significance of the "Golden Spike."
5. What have been the causes of the decline in the use of railroads in the last two decades?
6. Do you think the railroads will vanish as the steamboats did?

Vocabulary Building

Impact
Land grants
"Golden Spikes"
Transcontinental
Entrepreneur
Public domain

The Telephone

Alexander Graham Bell's invention has had great effects upon social, economic and political life in the region of the Upper Missouri and Western Frontier. Within thirty-five years after its invention, in 1876, nearly one-third of all the telephones in the U.S. were in farmhouses, many of them in this region, and every fourth American farmer had access to a telephone.

"Bonanza farmers" of the Red River Valley were quick to discover the value of telephones. Oliver Dalrymple, the first "bonanza farmer" in eastern North Dakota, used a telephone to get market information and to acquire supplies as he established wheat culture near the Canadian border. 19th Century farmers found telephones very beneficial too. One prevented his barn from burning down by telephoning his neighbors for aid; another cleared $500 extra profit from the sale of his cattle by telephoning about market information; a third rescued a flock of sheep after getting information about a blizzard; still another saved his son's life by sending an emergency message to his doctor.

Telephones are credited with saving the Colorado fruit crop in 1909. Until then, no farmer could be sure of his harvest because spring frosts often killed the buds on his trees. In 1909, fruit-growers bought smudge pots and placed them in the orchards, ready for use at a moment's notice. The U.S. Weather Bureau was instructed to telephone frost warnings whenever temperatures began to fall to points near freezing. One such warning came in late spring that year. Fruit-growers called for help to light the smudge-pots, and in this way were able to save their crops.

The first rural telephone systems were established by groups of farmers who shared "party lines" - - some with so many subscribers that people waited for hours to "seize the line." As telephone services improved, rural groups linked their wires to those of the Bell Telephone Company. The telephone has been, above all, a labor-saving device. Instead of traveling to service centers, they have been able to summon the help they have needed by telephone and to spend valuable time tending livestock and crops.

Discussion Topics

1. How has long distance communication helped the farmer?
2. Can you think of any reasons for the farmer's family relying on the telephone?
3. Explain how the telephone helped some Colorado farmers.
4. Pretend that there are no telephones in your community. Discuss what problems would have to be solved differently than they are now.

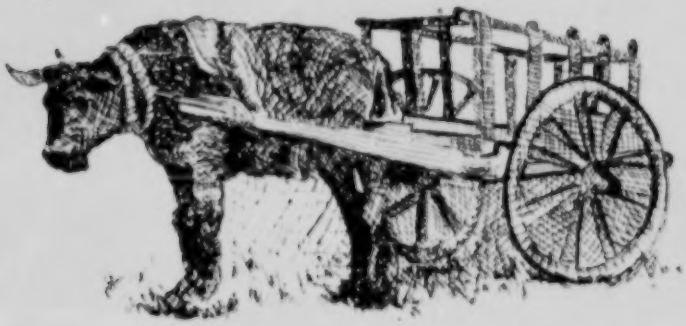
Vocabulary Building

Smudge-pots
Invention
Economic
Orchards
"Party line"
Social

00134

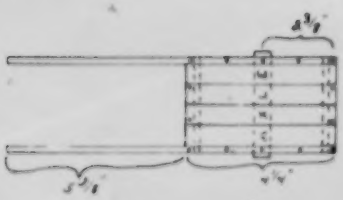
How to Make a Red River Cart

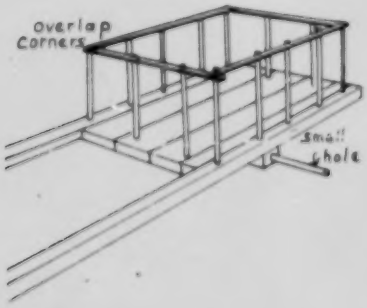
The Red River Cart was an ingenious invention. It was an oxen-drawn vehicle. When the traveler reached water, the wheels were removed, covered with skins, and placed under the cart as floats.



MATERIALS:

popsicle sticks, rule, matt knife, 3/8" square stripping, 1/8" doweling, glue, ½" square strip, hand drill and bits, match sticks.





PROCEDURE:

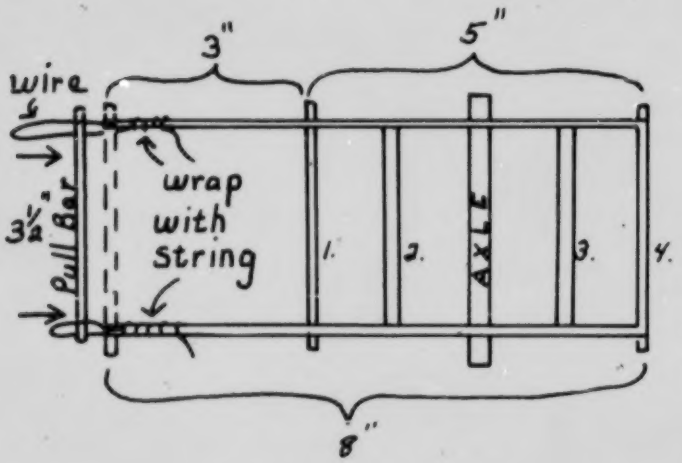
1. Make frame as shown in diagram. Lay popsicle (mat) sticks lengthwise on top. Glue securely. Drill 1/8" holes where marked - one inch apart all the way around.
2. Glue 2½" pegs into holes.
3. Top rails are as follows:

   Sides - 5" x 3/8", holes drilled every 1".
   Front and back - 3½" x 3/8", holes drilled every 1".
   Fit into tops of pegs overlapping corners.
4. Drill a ¼" hole in each end of the axle. Insert ¼" dowels 1-5/8" long into holes. Drill 1/8" holes through the dowels ¼" from the ends.
5. Make two 2¼" radius wheels from plywood. See "How to Make a Wheel". Make the center opening large enough for the wheel to spin freely on the dowel. Position wheels. Fit matchsticks into the small holes.

NOTE: the authentic Red River Cart had "dished" wheels

How to Make a Mormon Cart

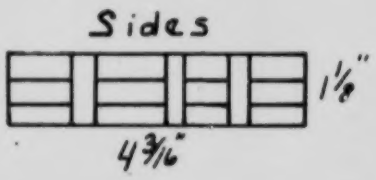
The Mormon Cart was made to be pushed or pulled by people. Becasue of its design, one person could pull up to 300 pounds. With these carts, the Mormons walked all the way to Utah. It was easily built and highly efficient.

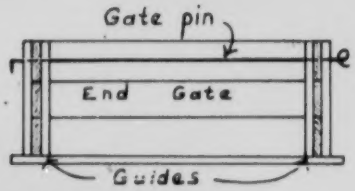


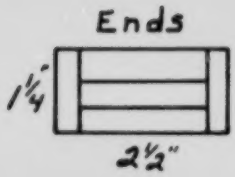
Axle = 4½"
1, 2, 3, 4 = 3¼"

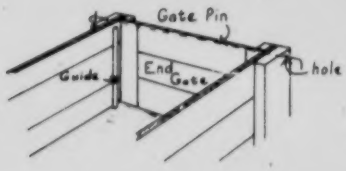
MATERIALS:

1/8" doweling, popsicle or mat sticks, ¼" square strips of wood, two large nails, thin wire.







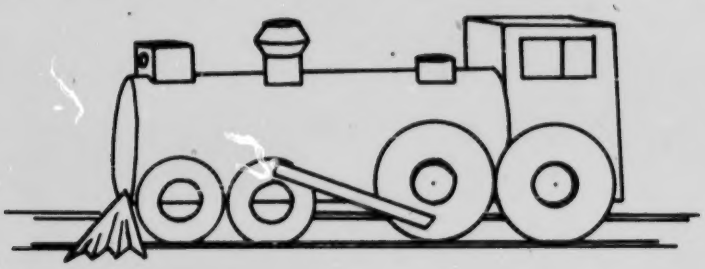


PROCEDURE:

1. Start with the bottom. Follow the diagram. Note how pull bar is attached. The axle is a 3/16", square strip with 1/8" holes in the ends.
2. See "How to Make a Wheel". Cut two 1-3/4" radius wheels. Insert a large nail through the wheel and into the end of the axle with enough space for the wheel to spin.
3. The sides are trimmed popsicle sticks glued together as shown. The outside posts are sections of the ¼" square strips on the sides and popsicle sticks on the gates.
4. The end gates are put together as shown. You will need two 3¼" pices of thin wire. Make slots with strips so gate will slide up and down.

00136

How to Make a Locomotive



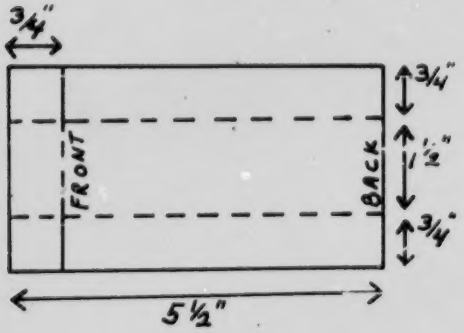
The "Iron Horse" cannot be overlooked when viewing the transportation of the West. The train was a fast, efficient (usually dirty) means of closing the gap between East and West. This basic "How to" will give you the general shape of one of these famous machines. The minor details are up to you.

MATERIALS:

Construction paper, white glue, scissors, compass, 1½" diameter cardboard roll 4¼" long, one small box 1¼" x 1¼" x 2½" (small aspirin), thin cardboard.

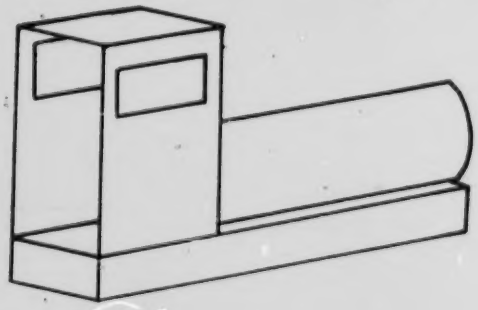
PROCEDURE:

1. Make the base by cutting a thin piece of cardboard as shown. Dotted lines are folds. Cut on solid lines. Overlap corners and glue in place.

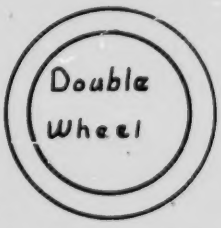


2. Glue 4¼" cardboard roll to the base even with the front.

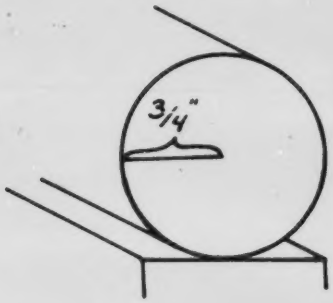
3. Cut the small box to make the engineers box. Glue to the base behind the roll as shown.



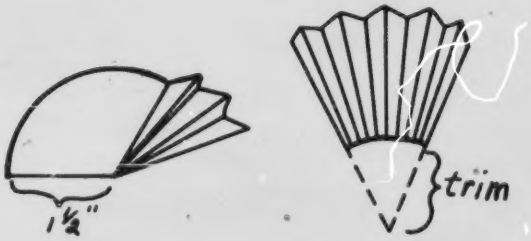
4. Make four wheels with a ¼" radius and four with a ¾" radius. Draw in lines to make it look like a double wheel. Glue in place as shown in the completed drawing.



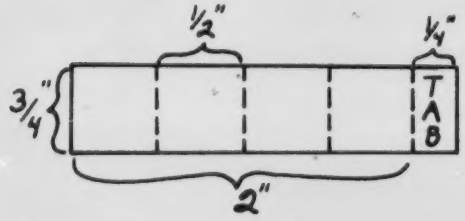
5. Make one more circle ¾" in radius to fit over the front of the roll for the front end of the boiler.

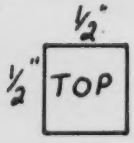


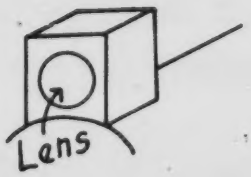
6. The cowcatcher is made from a semi-circle folded accordian style and trimmed to fit. See the diagram.



7. The lantern was at the very front on top of the boiler. Make it of one strip of construction paper ¾" x 2¼". Fold as shown on dotted lines. Glue tab under opposite edge. Top with a flat piece ½" square. A white circle may be used for the lens. Glue in place.

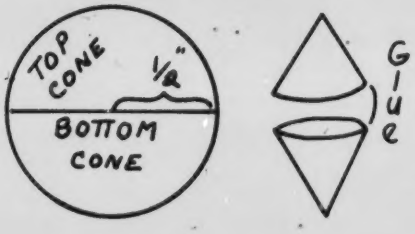






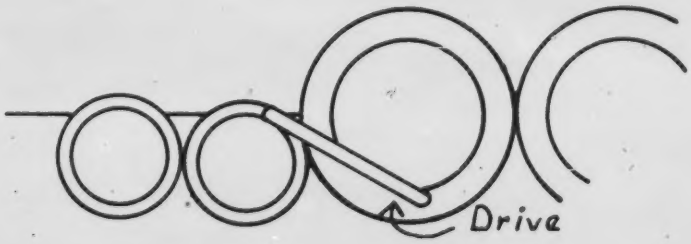
8. The small smokestack is a strip of paper 3/8" x 1½" glued in a circle and glued in place.

9. The large stack has the same base with 2 cones glued on top. See diagrams.



10. Paint with poster paints and add the desired details.

11. Wheels may be connected with a drive. Use a narrow strip of paper.



00138

How to Make a Steamboat

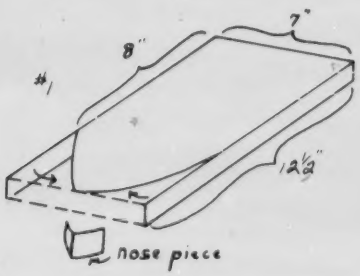
One of the greatest assets to Western commerce was the Upper Missouri Riverboat. It was a vital link between the resource areas of the North and the trade centers of the South. They were not glamorous, but practical, dirty, and often-times hung up on sand bars. Here's how to build a model of one of those fire-breathing monsters.

MATERIALS:

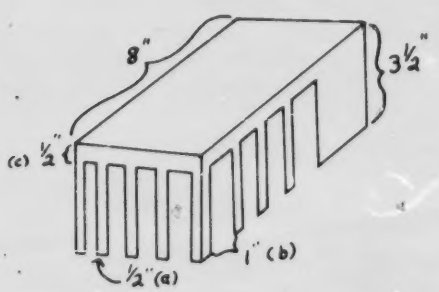
One 12½" shoe box cover, one 8" shoe box bottom, poster paint, heavy construction paper, white glue, toothpicks, scissors, rule, mat knife, triangle, small cereal package.

PROCEDURE:

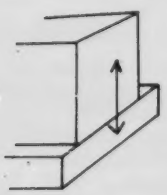
1. Cut a 12½" shoe box lid as shown in #1. Cut corners and then down edges leaving 8" uncut. Bend straight pieces so ends meet. Staple or glue. If there is a gap, cut a piece of railroad board to fit as nose piece.

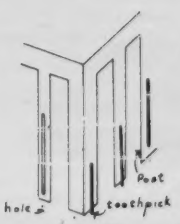


2. Cut an 8" shoe box as shown to make the main cabin. Posts (a) are ½" wide with a 1" space (b) between them. The top margin is also ½" (c).

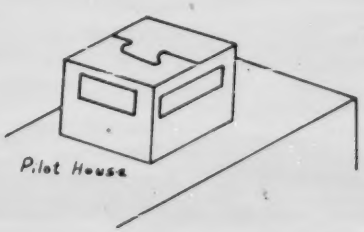


3. Glue the cabin to the base making the back edges flush. Posts are held in place by toothpicks. Poke a small hole in the base where the center outside of each post would be. Glue along one side of the toothpick. Put one end into the hole and the other along the outside of the post for the support.

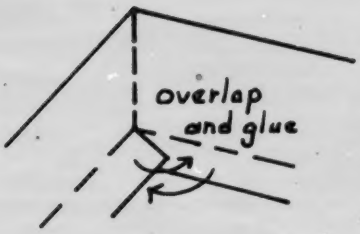


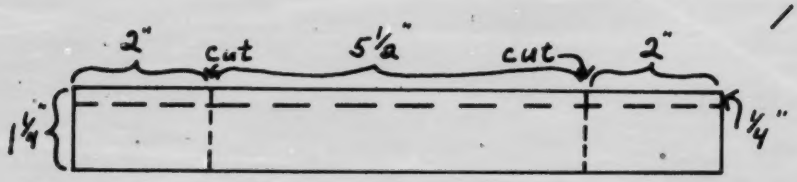


4. Cut 2" off the top of a miniature box of cereal or pop tarts. Glue the lid shut. Cut windows in four sides. Glue on top towards back.

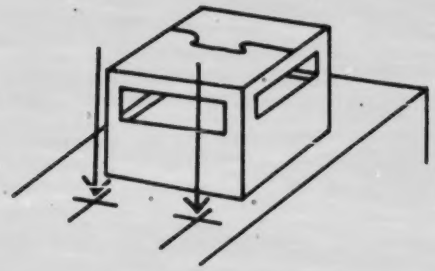


5. The railing for the observer deck is simply 9½" x 1¼" **scored** heavy paper (partially cut) as shown. Cut to dotted line where indicated. Fold to make corners and glue. Glue the railing in place along the front edge of the upper deck. (see the finished drawings).

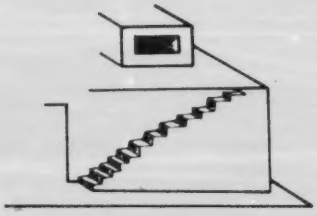




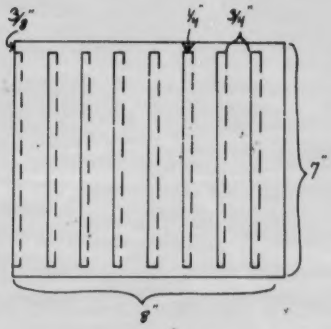
6. The smoke stacks are rolled from two pieces of construction paper 1" x 9". Paint before placing permanently. Cut 2 "x's" in front of the pilot house corners. They should be about ½" long. Insert smokestacks here.



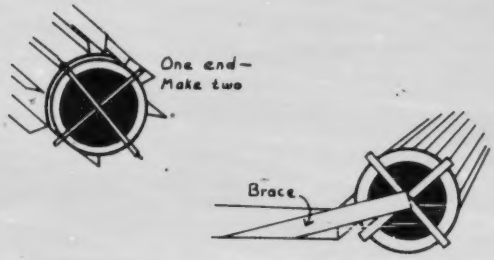
7. The stairway is an accordian folded strip 9" x ½". Glue to either side of the main cabin towards the back.



8. The paddle wheel is made of two rolled parts. Cut one, as shown, with the slots. Dotted lines are folds. Cut one more piece of construction paper 7" x 7-7/8" or to fit snugly inside the first.



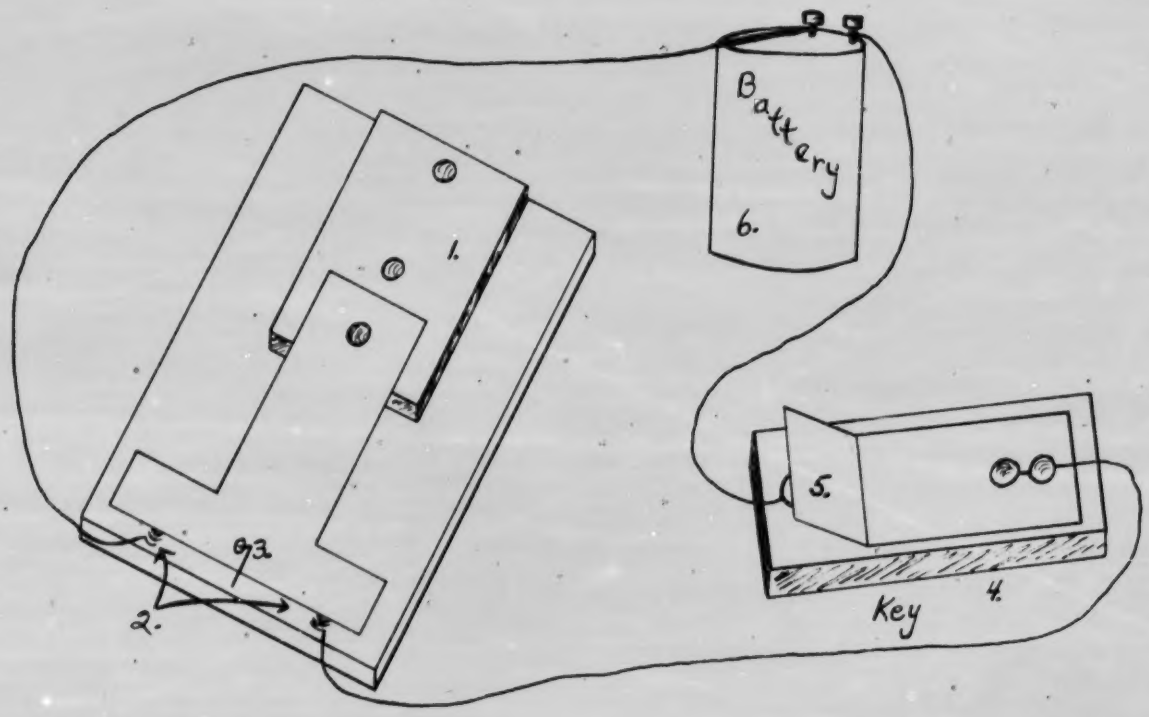
9. Make two cross pieces to fit on the ends of the paddlewheel. Attach the center of the cross pieces and the base of the boat with glued on braces.



10. Finish off your steamboat paddle wheeler by painting it. You may also add life boats, names, ladders, cargo, people, wood grain texture, etc. The more detail you add the more realistic it will look.

00140

How to Make a Telegraph Set



MATERIALS NEEDED:

Flat piece of wood
2 smaller blocks of wood
5 iron nails
1 aluminum nail
3 metal thumbtacks
T-shaped piece of tin
Insulated wire
Thin strip of metal (Brass, copper, or tin)
No. 6 battery

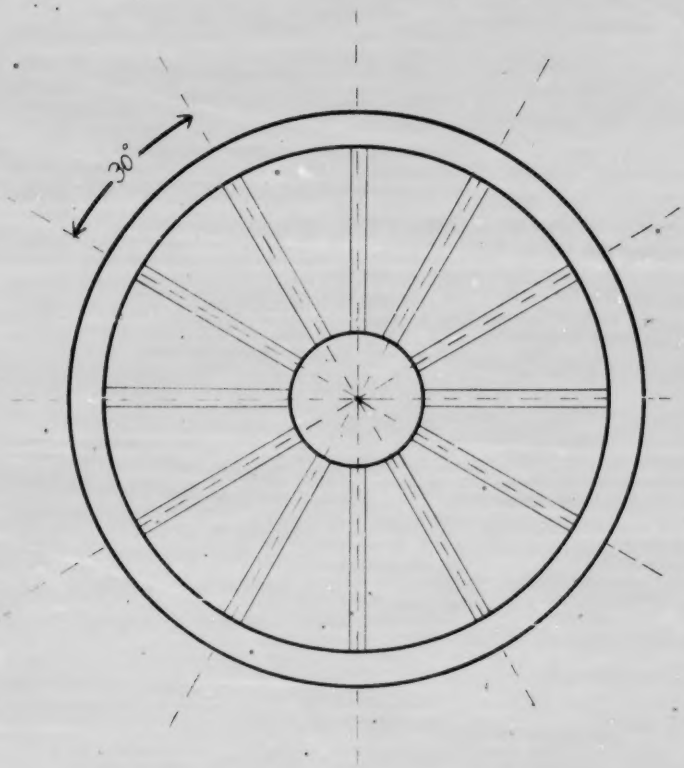
PROCEDURE:

Two sets are needed for 2-way communication.

1. Nail a small block of wood on a base with the T-shaped tin piece in place as shown.
2. Hammer two iron nails into one end of the base and coil insulated wire around each about 30 times. One wire goes to both nails. Leave long ends. One end goes to the battery and the other to the key. See diagram. The nails are now electromagnets.
3. Hammer a bent aluminum nail as shown. It should not touch the tin piece.
4. The key is the thin strip of metal on a small wood block. Wrap bare wire around the two thumbtacks holding the thin metal piece in place. Press tacks down firmly.
5. Bend the thin metal up about ½" from the block. Wrap bare wire around the 3rd thumbtack under the bend. The metal strip should touch the tack when pressed down and spring up when released.
6. Touching the key to the tack completes the circuit. This causes the electromagents (nails) to pull the "T" down to make a clicking sound. The "T" springs up and down with the flow of electricity. The clicks form dots and dashes of the telegraph code. Dashes are held longer.

How to Make a Wheel

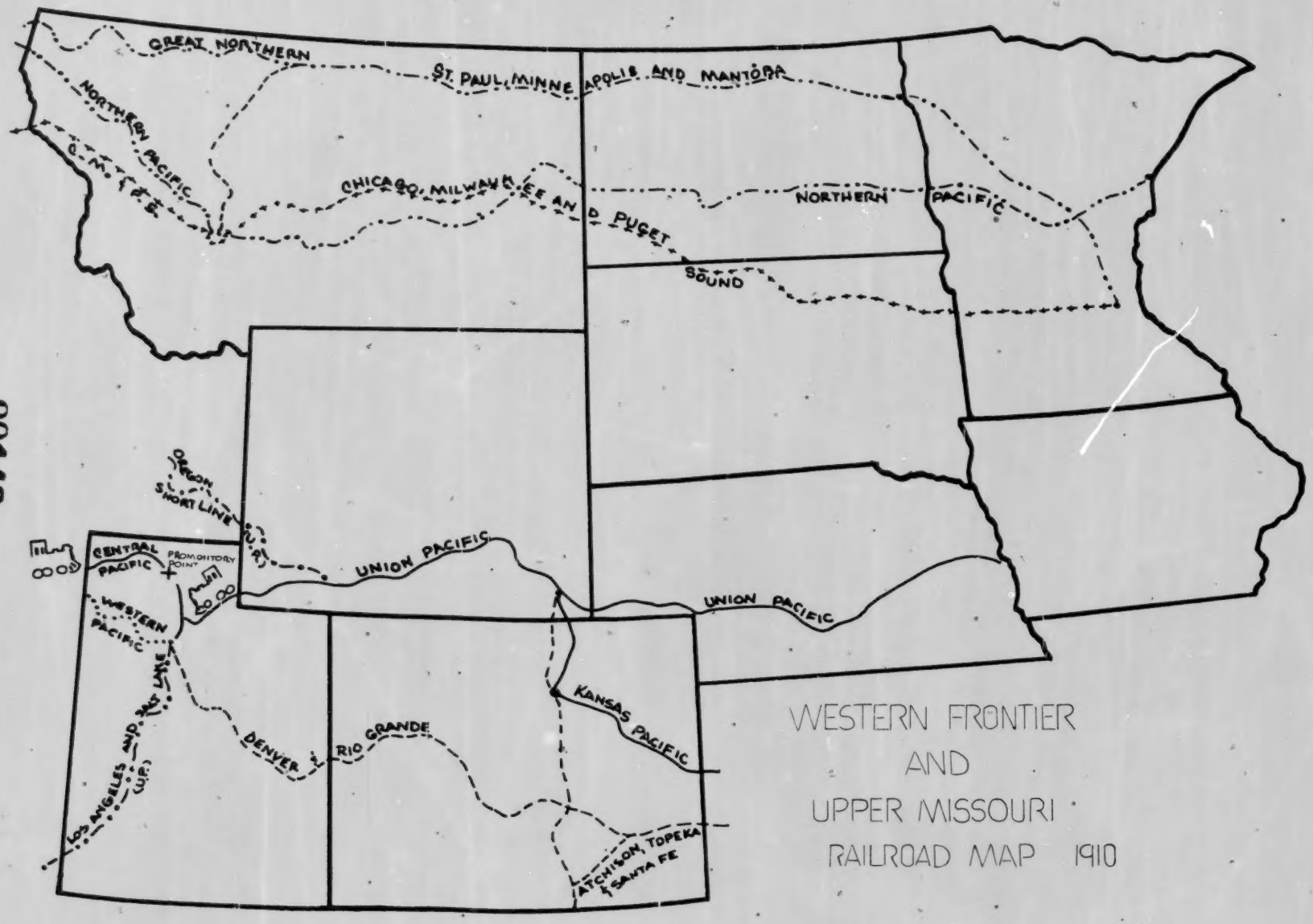
The single most important invention of man was the wheel. Below you will find a basic wheel pattern which may be made of various materials depending upon the weight of the vehicle. Many other "How to Make" projects require wheels for their completion and this plan can be used for them.



PROCEDURE:

1. Copy the wheel pattern for the desired size on a piece of matt board.
2. Mark off the hub and spokes as shown.
3. Any coloring or shading should be done at this point.
4. Using an "xacto" knife, cut out the wheel. This wheel will support most models. The spaces between the spokes may be removed, however, this will weaken the structure. Laminating layers will add strength.

00142



00143

WESTERN FRONTIER
AND
UPPER MISSOURI
RAILROAD MAP 1910

CATTLEMEN

CONCEPTS TO BE LEARNED

- Cattlemen provided much of the food necessary for the development of the Western Frontier, and they continue to do so today. Cattlemen in the region also produce for the world market.
- Traditions spawned by the long drive and roundup exist today in western culture (clothes and recreation for example). Many of the traditions stem from the influence of Spanish culture in the Southwest.
- The cattle industry stimulated the building of railroads, towns and meat-processing industries in the region.
- The region "Where Grass is King" was influential in attracting population and investments to the American West.
- Although cattlemen and their industry "boomed" in the 1880's and enriched the economy, they faced many problems--range wars, overgrazing, pressures from Indians, lawlessness and confrontations with homesteaders and smaller ranchers.
- Contrary to romantic images portrayed by novels, plays, movies and television series, the real cowboy was more than likely a young kid - - sometimes Mexican, Black or Indian - - who risked his life for the drive and received minimal pay. Perhaps he never owned a six gun, seldom carried one. Characteristically he relied upon his courage. The drover was a businessman and a manager of men, who often pushed cattle and cowboys beyond endurance.

SUGGESTIONS FOR ACTION-CONSTRUCTION ORIENTED PROJECTS

- Make a bulletin board display about the cattle industry yesterday and today. Show how open-range grazing has given way to a penned cattle industry; how trail drives have been replaced by truck transportation and how the early cowboy's role has been supplanted by that of the modern rancher, etc.
- A visit to a cattle feeding operation can be enlightening and make students aware of the careful planning that goes into the nutrition, maintenance, etc., required in the raising of beef.
- A field trip to a beef processing plant or a local butcher shop can be beneficial in teaching youngsters the process of preparing meat for the consumer. How are the "cuts" of beef selected and prepared? How much of the "critter" is wasted?
- Build a window display of the clothing and equipment the cowboy used, and prepare signs showing how each was used and how it got its name. Do not merely place a saddle in the window; label all of its parts. Grownups might learn something too.
- Barbed wire played an important part in the history of the Western Frontier. How about making a display showing different kinds and prepare stories to show where they were used and abused?
- It is always fun to "play cowboy." A "go western" festival day in your school that features faculty members and students dressed for the occasion would be a good event. Maybe the cooks will prepare a chuckwagon dinner for the hot lunch program. Top it off by singing cowboy songs around a make believe campfire.

USING THE "HOW TO PROJECTS"

- By using information in the Landmark on branding, ask students to make their own brands and branding irons out of soft wire. By employing a minature brand and sealing wax, have them make envelope seals.
- Make a campfire from the "How to." Instead of using real fire, place a lightbulb and colored paper in the fire for your "sing around the campfire."
- "How to Make a Chuckwagon" will enhance a window display that portrays the life of a cowboy on a cattle drive.
- Recipes for cowboy foods are the basis for gormet cooking for both girls and boys.
- By using the "How to Make a Corral" diagram, construct your own model rodeo display.

SUGGESTIONS FOR LISTENING-OBSERVING ACTIVITIES

- Take the theme "Where Grass is King" and discuss the cattle industry as it was and as it is. What changes have been made over the years which have compensated for the open range concept of feeding? (Discussion topic for small groups)
- Bring in a speaker who can tell your class about feedlots; buying and selling; and transportation in the cattle industry. What are the problems of cattlemen today? (Speaker-inquiry-discussion)
- Get a collection of pictures that represent various breeds of cattle raised across the Western Frontier and Upper Missouri. Ask your students to learn the names of the breeds and to recognize their distinguishing characteristics. (Knowledge and comprehension building)
- Secure a collection of old classic cowboy songs - - either on records or in song books. How do they differ from the "drugstore cowboy" variety? Discuss with your class the rhythm patterns, the dialogues and the values they expressed. Why are cowboy songs considered important in the study of American literature and culture? Maybe a music teacher can act as a resource person. (Value orientation and clarification)
- Observe pictures of cowboy clothing and equipment. Explain to your class that the roots of the cattle industry are in Spain. Can they recognize Spanish words and names? (Cultural awareness)
- Provide your class with pictures, books or magazines that carry the works of western artists, such as Charles Russell and Frederic Remington, who portrayed the life of the cattlemen. Compare and contrast these 19th Century artists with some 20th Century artists. Did the earlier work of the men who painted what they saw influence western art? If so, how? (Analysis and awareness)

SUGGESTIONS FOR RESEARCH-WRITING REQUIREMENTS

- A good report can result from the study of the history of cattle breeds - - hereford, black angus, charolais.
- Explain the arrival of cattle into your state. For example, John Grant brought the first cattle into Montana in 1853. Where did they come from? What trail did he use?
- An interesting topic for research is the blizzard of 1886, during which many range cattle died. A theme centered around droughts, blizzards and depressions would give insight into the problems of cattle raising.
- A history of trail drives and cow towns can give rise to a pageant or choral-reading exercise.
- Biographical sketches of some of the famous cattle barons will keep a small group active in a library search.

AMERICAN ISSUES FORUM ACTIVITIES

- Several issues from the Calendar of Topics can be applied advantageously to the cattle industry:

  Second month - **The Land of Plenty**, particularly the third week ("Use and Abuse in the Land of Plenty") and the fourth week ("Who Owns the Land").
  Sixth month - **The Business of America**
  Seventh month - **America in the World**
  Eighth month - First week issue ("The Rugged Individualist")

- Discuss the concept of land ownership as it applied to cattle barons and open-range grazing. Grasslands were abundant. Who owned the land? What abuses occurred through the use of the land? How has this affected the cattle industry in recent years? Who owns the land upon which cattle graze today? To what extent do cattlemen conform to regulations governing the use of public lands for grazing today?
- Charles Russell presented the cowboy as a "rugged individualist" - - the real, independent American who never settled down to the land, but, at the same time, who cherished the land. Are there rugged individualists associated with the cattle industry today? Who are they? This is a good value clarification issue to present to your students.
- Leisure time in America has become both a blessing and a problem. Many people have made family fun out of activities such as raising horses, riding and pack trips. What are our goals as individuals and families? How can we pursue happiness in the great out-of-doors, yet not spoil the fun and property of others? (Ninth month theme, **The Pursuit of Pleasure**).

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CATTLEMEN

For thousands of years before Europeans came to North America, Indian people thrived on herds of animals - - on prehistoric species that have become extinct and on bison, elk, deer, antelope and others that survive in unsettled areas of the region under study. No animal native to North America has ever been used extensively in the ranching industries that have flourished between the upper Mississippi River Valley and the Interior Basin, however; Europeans imported livestock for domestic use to the American frontier.

Cattle, which have been the mainstay of most ranching industries, were introduced to the region from all directions except north. Most of them came from herds established in the southwestern states by Spaniards during the colonial period. The original stock probably drifted up out of New Mexico after Spanish colonists established the first haciendas north of Mexico. When Francisco Vazques de Coronado made his famous exploratory expedition in the years 1540-1542, he brought along a substantial herd for use as food, and some of them wandered off to multiply in the area around the upper Rio Grande. The next explorer, Juan de Onate, brought approximately 7,000 for breeding purposes when he established the colony on the upper Rio Grande that became the basis for the establishment of Sante Fe in 1608. As a result, grazing became a major industry in New Mexico during the Spanish colonial period, and it was the most important element in the economy of the Southwest throughout the 19th Century. As miners, soldiers, farmers and other groups moved into the southern Rocky Mountains during the last half of the Century, New Mexican **hacendados** drove beeves northward to take advantage of the demand for food.

At about the time of the American Revolution, Spaniards also brought cattle to the Pacific Coast as they established San Diego, San Francisco, Monterey, Los Angeles and other communities, and stock-raising became the principal occupation of most Hispanic settlers in California. From there, beeves were taken north to Oregon Country, as missionaries and farmers began to make their way west along the Oregon Trail. Stock appeared in Oregon when, in the late 1830's, a group of early settlers organized the Willamette Cattle Company, and employed trapper-trader Ewing Young to drive a herd up from California. The herd spawned the growth of a cattle industry in Oregon, and doubtless many head were marketed in the mining communities of the northern Rockies as prospectors moved east from Walla Walla after 1860.

Meanwhile, livestock also entered the northern Great Plains and Rocky Mountains from the east, for many overlanders who traveled the Mormon and the Oregon Trails brought milk and beef cattle with them. Frequently they sold their animals at stations along the way, either because the animals became foot-sore or because the travelers were forced to trade them for the services and supplies that they needed to complete their journeys to the Pacific slope. As a result of this practice, herds of cattle sprang up around such outposts as Fort Bridger, and were subsequently sold to ranchers in communities under development nearby.

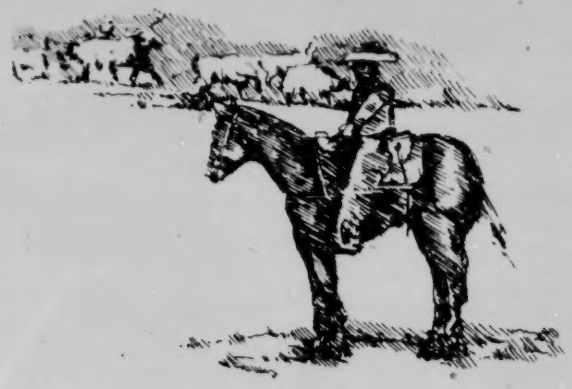
Many head of livestock entered the Northern Plains and Rockies as draft animals. For example, at one point during the 1850's the freighting company of Russell, Majors and Waddell kept as many as 40,000 oxen to pull their heavy Conestoga wagons. After wagons were replaced by railroad cars, some of these cattle doubtless were added to the herds that grazed on the Great Plains and in the Rocky Mountain parks.

Most of the cattle that entered the northern Great Plains and Rockies during the last half of the 19th Century came from still another source. During a twenty year period after the American Civil War, millions were rounded up in Texas and moved north on "long drives" over several famous cattle trails. These cattle - - most of them Texas longhorns - - sprang from herds established between the Nueces River and the Rio Grande, when Spanish administrators created the province of

Nuevo Santander as part of a movement to gain advantage over the French on the coast of the Gulf of Mexico and the southern Great Plains during the 1750's. Most of Nuevo Santander was in present northeast Mexico, but it extended across the Rio Grande, where two towns were founded: Dolores, in 1750, and Laredo, in 1755. The settlers who founded Dolores and Laredo brought cattle, horses and sheep, and set up ranches on the north side of the river. Out of the stock they brought in, plus other herds brought up by other settlers later on, there grew a cattle population between the Rio Grande and the Nueces River that numbered in the millions by the time of the American Civil War. Most of them ran wild, and were regarded as the property of anyone who would take the trouble to round them up.

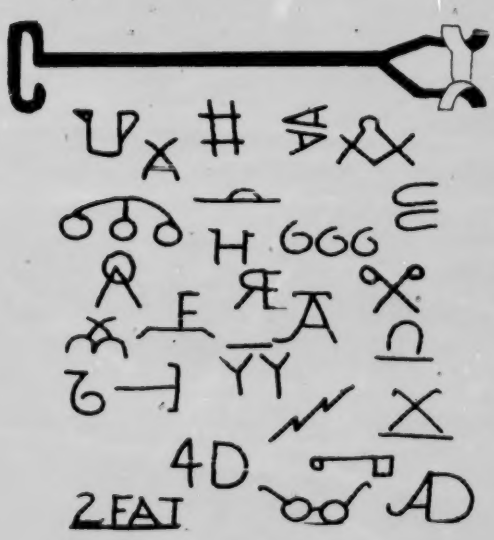
Exploitation of Texas Longhorns began prior to the American Civil War. Drovers marketed small herds in St. Louis, St. Joseph and Kansas City. Late in the 1850's, one herd was driven as far north as Quincy, Illinois. Others were corraled, loaded on steamboats, and marketed in New Orleans, and many more probably would have been marketed had it not been for the danger of border raids by the "army" of Mexican national Juan N. Cortina, who attacked Anglo-Texan settlements north of the Rio Grande during the 1850's. Still, sufficient numbers of cattle were taken from the Nueces River area to publicize the existence of the large number of cattle that roamed there, free for the taking.

As Confederate veterans returned to Texas after the Civil War, they were hesitant to return to their farms due to the threat of land confiscation, a cotton tax, and the establishment of a semi-military reconstruction government. For these



reasons, some of the Texans began to make "cow hunts," and to drive their cattle north to railheads, where they loaded them on cattle cars for shipment to markets in the industrial east, or to stockyards then under development close to the Mississippi River Valley. The first "long drive" out of Texas took place during 1866 - - the year that the Union Stock Yards were opened in Chicago. Approximately one-fourth million beeves crossed the Rio Grande that year.

In 1866, the drives followed the "Sedalia Trail," from south-central Texas to Sedalia, Missouri, where the beeves were loaded onto Missouri Pacific Railroad cattle cars. The next year, the drives moved up further to the west, along the Chisholm Trail. Hill country along the Sedalia Trail "spooked" the stock. Also, some of the Indians of eastern Oklahoma demanded a toll for each head that crossed their reservations. These problems could be avoided by taking cattle to a new railhead on the Kansas Pacific Railroad in Kansas, called Abilene, which Joseph G. McCoy



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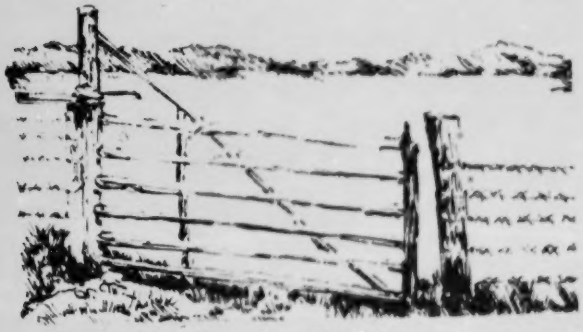
established expressly for the purpose of receiving Texas cattle and shipping them to eastern markets. After using the Chisholm Trail for several years, drovers moved still further west, to the Goodnight Trail (or Western Trail) to Dodge City, where they met the Sante Fe Railroad. Finally, they drove cattle up the Goodnight-Loving Trail, along the foothills of the Rockies, as far as Wyoming, where they met the Union Pacific Railroad.



"Long drives" to the railheads were in progress until the late 1880's, when harsh winters, summer droughts, sagging prices and the importation of better livestock killed the demand for Longhorns. By that time, at least 6,000,000 head had been driven out of Texas.

Although the principal purpose of the "long drive" was to move Longhorns to railheads, drovers marketed many of their beeves west of the Mississippi River. Miners, soldiers, farmers, and other groups that appeared on the frontier bought some for food, and ranchers probably purchased even more to stock grasslands on the public domain. The range-cattle industry was established during the 1870's, as government officials opened up lands for use by non-Indians by the "concentration" of Indian tribes on reservations, and as buffalo hunters killed off the great herds of bison that had roamed between Texas and Manitoba from prehistoric times. Suddenly "grass became king"; a new "bonanza" was born on the Great Plains and in the Rocky Mountain parks. Eastern and European investors saw an opportunity to profit from breeding and fattening cattle on western lands for sale to growing markets in eastern and European industrial centers. Many of the grasslands they used were owned by the federal government. Each rancher or corporation claimed the privilege to use an area as wide as the length of river-front it could control, and as long as the distance to the nearest watershed. Each ranch was patrolled by "line riders," who traveled along the boundaries of the ranch to keep livestock separated from those belonging to neighboring ranchers. Once a year, ranchers held "roundups" to separate the stock that had wandered across the boundaries, and to brand calves with the marks of the ranchers that claimed them. In the absence of effective government during territorial and early statehood years, ranchers

banded together and formed livestock associations to supervise the organization of roundups and marketing, to register brands and to provide law and order. The association in Wyoming served as an extra-legal government; it was more powerful than the territorial legislature for several years.

Some entrepreneurs who invested in the "cattle bonanza" were disappointed. Artist Charles Russell immortalized the disaster that came to western ranches when droughts, blizzards and depression came simultaneously during the latter 1880's. His sketch, "Last of the 5,000," portrayed a cow dying of starvation. Some owners dumped whole herds onto the markets and drove the prices down even more; others watched their herds perish for the lack of shelter or food.

Before open range ranching ended, many ranchers imported blooded livestock from the east to improve the quality of their stock; for consumers in industrial centers demanded better quality of

beef as supplies caught up with demands. Ranchers also began to construct barbed wire fences to keep blooded strains separate from the Longhorns that came up from Texas. Despite vicious "range wars," depression and adverse weather conditions, some of them survived to give rise to a "penned cattle" industry in the late 1880's.

During the 1890's, as the cattle industry revived, fenced ranches were established on lands owned by the ranchers themselves. Through the application of the allotment process, surplus Indian lands were opened for sale to non-Indians and by the outset of World War I cattle ranches appeared all across the High Plains and Rocky Mountains. Some areas specialized in breeding; other areas fattened young stock for markets. In South Dakota, for example, cattlemen began to

produce young stock in the west end of the state for sale on feedlots in the east end of the state. Feeders supplemented the grass available to them with corn and grain, grown in the eastern counties, and produced finished stock to market through such stockyard centers as Sioux City, Iowa. Since this system was established early in the 20th Century, it has been employed down to the present, with certain modifications, and the livestock industry remains the single most important factor in South Dakota's economy today.

Cattle production has been significant to the northern Great Plains for many reasons. During the 19th Century, it was important for the capital it attracted from the East, and for the food it supplied for consumption by other groups engaged in the settlement of the West - - farmers, miners, cattlemen, transportation builders, etc. It was also important for the negative influence it had upon the Indian tribes. The invasion of cattle onto western grasslands was nearly as influential as the appearance of buffalo hunters in the reduction of North American bison to near extinction. With the disappearance of the buffalo, Indians who previously had resisted concentration to reservation life were forced to bend to the will of the federal government. For example, many of the Flatheads of western Montana belatedly agreed to give up the Bitterroot Valley, and to accept a small reservation on the Jocko, after the disappearance of the buffalo upon which they had thrived for centuries.

The livestock industry has also been important as a stimulant to urbanization. Many towns grew up as railheads, marketing centers, and processing centers. The industry encouraged the improvement of transportation - - the construction of railroad spurs and road systems. It became the economic mainstay in some of the states, and a significant factor in the economies of all of the other states in the area under study. Finally, the cattle industry spawned the development of horsemanship that grew into the techniques of rodeos - - one of the more distinguishing cultural features of the 20th Century West.

The migration of cattle into the Plains and mountain parks was paralleled by the introduction of sheep. The first "woolies" doubtless came up from the Southwest, where Spaniards raised sheep from the time they established their initial settlements on the upper Rio Grande. As sheep herders guided their flocks onto the Great Plains and into the Rocky Mountains they met strong resistance from cattlemen, who believed that sheep and cattle could not survive together on the same range. Both survived, however, and sheep growing has remained a major industry, especially along the foothills of the Rockies, in the high Rocky Mountain parks.

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Cowboys on the Frontier

The cowboy lingers as a symbol of the cattle kingdom. He has become a folk hero; his adventures appear in movies, television and novels.

In reality much of the cowboy's life was filled with boredom, monotony and loneliness. His activities were divided into three categories: herding, roundups and traildrives that took place in late spring, after roundups, to move the cattle to market. Line-riding - - riding the boundaries of ranches to keep herds separated from each other - - was a major responsibility. Roundups conducted to sort and brand cattle before the traildrives were major events each year. Traildrives were tedious, tiresome and often dangerous.

Most cowboys were young and unmarried. Youth was important because of the stamina needed to withstand the rigors of the job. The uncertainty of a cowboy's status, and the possibility of his having to move from ranch to ranch looking for work, made it difficult for him to marry. Some cowboys settled down and became ranchers, but many observers of the cattle kingdom have noted that most cowboys were "drifters."

The hardships and dangers associated with the cowboy's life were numerous. They suffered from hot summers and cold winters. They faced wolves, prairie fires and rustlers, to say nothing of frantic, stampeding herds of cattle.

The cowboy's influence on American life can be seen in several areas. His songs have become part of western folklore. He sang to the herds at roundup time in order to calm them, and lessen the dangers of stampedes. He sang around the campfire or in the bunkhouse for his own pleasure. He sang to ease the loneliness he felt as he rode line between the ranches. The cowboy's songs were flavored by Negro music and English ballads, introduced by a wide variety of people involved on the ranching frontier. Fortunately, collectors began to assemble these songs while many of the old-time cowhands were still alive.

American modes of dress have also been influenced by the cowboy. Such types of clothing as denim jeans, blue chambray shirts, "cowboy" boots, and bandanas can be seen everywhere in the West. American language has been enriched by words and phrases that the cowboy used. These include "stampeded," "roped in," "rounded up," "hog-tied," "milling around," "buffaloed," "throwing the bull," "butted in" and "maverick."

The cowboy has become a symbol of individualism; he has come to personify the freedom of youth in the American West; he has become one of the most significant folk-heroes in the history of the United States.

Discussion Topics

1. Discuss the duties of the cowboy. Why was most of his work considered routine?
2. What were the reasons for the youth of the cowboy? Why was he often unmarried?
3. What sorts of dangers did cowboys have to face?
4. Discuss the contributions of the cowboy to American life.
5. What are the meanings of the examples of words contributed to American language by the cowboy? Can you think of any others?

Vocabulary Building

Rigors
Stamina
Line-riding
Traildrive
Roundup
Brand
"Drifters"
Rustlers
Stampeding
Modes
Chambray
Folk hero
Tedious

19th Century Cattle Ranchers

Cattle ranchers were businessmen who built the cattle industry. They came from various backgrounds. Some started as cowhands; some were ex-Confederate soldiers; others were easterners seeking a new way of life who moved west as public grasslands became available after the American Civil War.

Many cattlemen started their operations by hiring a few cowhands and rounding up some mavericks or rustling strays and changing their brands. After fattening these cattle for a season, they drove them to railheads or sold them to miners, soldiers, or other groups in the West, and if weather and prices were good they made enough profit to expand their holdings. Many of them gained control of large parcels of public land by employing range laws drawn up by cattlemen's associations; in most areas they were allowed to graze as much land along rivers and streams as their cowhands could control. Once they began to show profits, they were able to attract foreign or eastern investment and develop enormous ranches.

Some cattlemen hired promoters to find "angels" willing to provide the money necessary to support the grazing of large cattle herds. These "angels," or investors, were men along the Eastern Seaboard, or in England, Scotland and other European countries, who were seeking opportunities to invest profits they had earned in commerce and industry. Many "angels" lost their investments as hard times appeared in the latter 1880's, but they helped to create some of the largest cattle spreads in the Western World.

Cattle ranchers created their own laws and police forces by organizing stockmen's associations. The strongest was the Wyoming Stock Growers' Association. For a period in the late 19th Century its members controlled the Wyoming Territorial Legislature; the Legislature adopted the Association's regulations as the code of law for the Territory.

Cattle kings encouraged the development of the frontier. They helped build systems of law and order, tested soils and climate, experimented with growing corn and wheat and, of course, improved breeds of livestock. They also invested in other western enterprises such as banking, mining, real estate, electricity and telephone companies.

Those who became rich were able to live extravagantly. They built huge mansions adorned by luxurious wallpaper, wooden paneling, and plush carpets. Their wives indulged in frequent trips to eastern cities; their daughters went to finishing schools, and their sons attended college.

Some of the more famous cattlemen in the region were John Wesley Iliff, Conrad Kohrs, Charles Goodnight, Murdo MacKenzie and the Marquis de Mores.

These men never captured the imagination of the American people in the way that their employees, the cowboys, did, but it was through their efforts that the cattle industry became a principal feature in the economy and culture of the Western Frontier and Upper Missouri region.

Discussion Topics

1. What was the general procedure followed by a man as he became a successful cattleman?
2. Why did cattlemen feel it was necessary to form stockmen's associations, and why were they against sheepmen and farmers?
3. What contributions did the cattlemen make to the development of the frontier?
4. What factors in the cattle business do you think would make taking chances necessary?

Vocabulary Building

Brands
Stock Growers
Strays
Range
"Angels"

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The Johnson County War

Cattlemen of the late 19th Century were beset by various threats to the open range that they occupied. Small ranchers, farmers, and sheepmen moved in to compete for land on the public domain. Confrontations which grew out of this conflict were called "range wars."

Sometimes rustlers were involved in the conflicts, and their raids were hard to detect because cattlemen did not always know the exact number of cattle on their ranches. Even when raids were detected, cattlemen found it difficult to prosecute rustlers because they changed the brands on the cattle they stole. In some areas rustlers banded together with sheepmen, farmers and townspeople to elect sheriffs and judges that would represent them. When that happened, confrontations resulted between the rustlers and members of powerful cattlemen's associations.

In Johnson County, Wyoming, there were rumors of organized rustling; farmers, townspeople and small ranchers were suspected of banding together with the rustlers. The cattlemen responded by hiring a militia force of cowboys from Texas. These "Texas hands" teamed up with local cattlemen, and, in April of 1892, they set out for the town of Buffalo in Johnson County to round up the rustlers. On their way, they surrounded two suspects in an isolated ranch house close to Buffalo, killed both and set fire to the cabin. When news of the incident reached Buffalo, a group of townspeople organized a militia force to defend themselves. The next day, as the "invaders" were moving toward Buffalo, they were met by the local militia. Forty-six cattlemen retreated to a deserted ranch and made a stand against nearly 200. At length, word got through to acting Governor A.W. Barber, in Cheyenne, and he wired President William Henry Harrison, urging him to send out federal troops from Ft. McKinney, twenty-five miles away. The cavalry arrived just in time to rescue the besieged cattlemen from the townspeople as they prepared to break down the door of a cabin in which the ranchers had taken refuge. It was then discovered that twenty-five of the forty-six who bore arms on behalf of the cattlemen of the county were hired Texans; the rest were leaders in the Wyoming Stock Growers' Association.

Following this incident, most of the people of Wyoming became so antagonistic toward cattlemen that the ranchers feared the loss of their property, and even of their lives. Good sense prevailed, however, and no further violence occurred. The "invaders" were released because Johnson County could not afford to take them to trial. Moreover, it was clear that an unprejudiced jury was not to be found anywhere in the state.

Discussion Topics

1. Explain the reasons behind the range wars of the late 1800's.
2. What two groups made up the "invaders" who came into Johnson County?
3. How were the "invaders" rescued?
4. Why do you think that public opinion was against the cattlemen?

Vocabulary Building

Range wars
Beset
Open range
"Texas hands"
"Invaders"
Confrontations

COWBOY LANGUAGE

L O C A M E R S T R A I D E M P R S L A R I A T O
O L L R U S T L E R S M A S T O R C A T L E A I N P
C H A P S B I U M R C O S P R C A N T L E A I N P
M L A P T C B O T S O L K H T J I H E W S D A
H A C K A M O R E Y P R M T D U T S G C L H D E D
O R I O N P H O H I L A B S T C U C L E R O L O I D R A
N A R U G B O N M A V E R I C K E H T A G F D A F L
D W V E T H I C G A H M E O U S W R A N T G L E R O R
A A L P R S T O C K Y A R D S A L I S A N T S O O T W
D D R O V E R S S T A M O T L G U S U L A N S O T Y
R B H K C A A T L P R E D N I O S U N F K S K L R
D U D E S G I O R B I T Z O N N D I R A U H A R O
L C O R R A L B U E C V X S I A M P E D E P T R S
E K E M B A R B A N D A N N A P E S T R E D I Y L T
K B R E A T O R V R T T I D L F P A T N S S T T L
Y O B A R B S B E O B C S D O G G I E S L E T T O A
W A R H O R S E T L Q U I L P H I C O W P O K E L
A R A N C H R D B L L O H E I F E R U W T L U S L
3 D R A G R O W E L S R O V S R V S R E M U D A I
S Z O S T L L I T T W B P D B R A N D B I D S L M
E M B U C K A R O O I R E A G O L I O T A C M O E
S P U R S A T E A V N I T Y M D N Q U I R T E O N
F R N T L I K N O S G G E K S E F C G R B T C N Y
R J K M O A S D B S M P R K L O N G H O R N S R O
O G H T C X E M B R A C H C I N C H S T I R R U P
L N O P O I N T M A N B E N C C O L D T D M C A E
L O U T O X K P L M F B A S K E M U D A L L Y P R
I F S A C A T T L E D R I V E L I S T R E M U L D
S T E E R C U L T A P O L B R A N C H E R O S W S

FIND THESE WORDS IN THE PUZZLE

Bandanna
Barbedwire
Bedroll
Bit
Boots
Brand
Bridle
Bronco
Buckaroo
Buckboard
Bunkhouse
Cantle
Cattle
Cattle Drive
Chaps
Chuckwagon
Cinch
Corral
Cowpoke
Dally
Dogies
Drag
Drovers
Dudes
Flank
Hackamore
Heifer
Honda
Horse
Lariat
Latigo
Loco
Longhorns
Maverick
Mustang
Pistol
Pointman
Poker
Quirt
Ranch
Rancheros
Remuda
Rodeo
Rowels
Rawhide
Rustler
Saddle
Saloon
Slicker
Sombrero
Sourdough
Spurs
Stampede
Steer
Stirrup
Stockyards
Swing Man
Tenderfoot
Trailboss
Wrangler

00153

The History of Cattle Brands

and How to Read Them

Courtesy of the Carter Oil Company

The use of brands as a mark of identification dates back some 4,000 years. Inscriptions and picture writing on the walls of ancient Egyptian tombs indicate that cattle were branded as early as 2,000 BC.

History also shows that use of the branding iron has not always been restricted to the hides of livestock. Slaves, fugitives and criminals were often stamped for life with the indelible mark of the brand. The practice of branding human beings was followed in England until as late as 1822.

The American custom of cattle branding was adopted from Mexico. The Mexican Dons marked their huge herds with their family coat-of-arms and, as the cattle industry moved northward into Texas, this method of indicating ownership gradually became accepted by American ranchers.

Today there are hundreds of thousands of cattle brands registered in the United States. When a rancher decides upon the type of brand he wants to use, the legal procedure is to register his mark. State laws designate a brand inspector or similar official who is responsible for assigning and recording brands. In some states registration must be made with the county clerk in each county or counties where the rancher expects to operate. This makes it possible for men in different parts of the country to use the same brand, although the reading of the brand may differ from one locality to another.

At one time, there were no fences in the vast West. And even today much of the cattle area is "open range." Cattle wander far in grazing, herds become mingled. The roundup permits separation of each owner's stock, and because calves always follow their mothers, the ownership of unbranded calves is easily determined. The annual spring roundup has as its principal purpose the finding and branding of the past year's calf crop.

In the infant days of the cattle industry, ranchers used large, outsized brands that nearly covered an animal's entire body. Later, when cattle hides began to bring a good price, this practice gave way to the smaller, carefully forged stamping iron that left a neat, easy-to-read mark--usually on the left hip or high on the left ribs.

The legibility of a brand depends a great deal on the cowboy applying it and on the type of iron used. The best branding irons are made from high-quality metal, one-half to one inch thick, with the face drawn and beveled to a width of about one-quarter of an inch. Letters and symbols are usually about four inches high and the handle ordinarily measures about thirty-six inches.

The brand is applied with a grey-hot iron, about the color of the branding fire ashes. A red-hot iron produces an over-burned brand--often resulting in sores which may become infected. Cattle are never branded when hides are damp, as this causes a scalded or blotched mark.

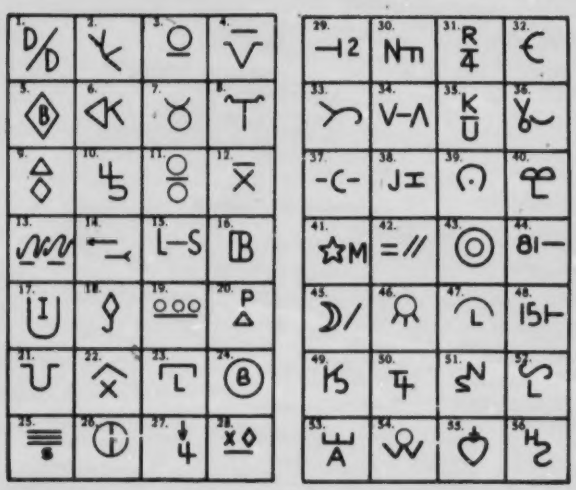
Branding is usually done during roundup time. Unmarked calves are cut out of the herd by a horseman, roped and brought to the fire where the irons are heated. Two cowboys, called flankers, approach the calf on foot. One seizes the calf by the foreleg and flank, pulls the animal off balance and throws it to the ground. He then places his knee on the calf's neck and pulls up and back on the foreleg. His partner grasps the uppermost hind leg, pulls it back and at the same time places his foot on the hind leg next to the ground. The calf is then in position for branding.

The hot branding iron is then placed momentarily on the calf's hide. The burn is not painful—the bawling of the calf is caused mostly by fear.

After branding, the calves, with the rest of the herd that are not cut out for marketing or for shipment to feeder lots, are turned back into the open range, the owner secure in the protection of his property by the traditional sanctity of the brand.

Brands are read from left to right, from the top down, or from outside inside. A definite method of identifying characters has been established. If a letter or symbol is made backwards from its normal position, it is read as a reverse F, or whatever other letter it might be. A letter partially over on its face or back is said to be "tumbling." If a letter lies horizontally on its face or back, it is called "lazy." Letters with a curving flare at the top and rounded angles are called "running." Adding a dash to the left and one to the right at the top, you have a "flying" letter. Add legs and it becomes a "walking" letter. A letter placed so that the bottom touches the inside of a curve is said to be "rocking." In this particular instance the brand would be called the "anchor." Curves not attached to letters are known as "quarter circles" or "half circles," depending on the arc. Letters or symbols formed together are called "connected," except when one is below the other, then the lower symbol is said to be "swinging." In registering brands, owners sometimes omit the "connected" or "swinging." Thus, might be read simply Diamond J rather than Diamond Swinging J.

Besides the traditional letter and figure brands, there are some marks known as "character brands." Commonly used picture brands are: the pitchfork, the rocking chair, the key, the spade and the ladder. The reading of picture brands depends upon the owner's interpretation, and it takes an expert to identify some of the more complex marks.



1. D Slash D.
2. V Hanging Lazy V
3. Circle Bar
4. Bar Flying V
5. Diamond B
6. Diamond K
7. Half Circle O Connected
8. Ox Yoke T
9. Triangle Diamond
10. Forty Five
11. O Bar O
12. Bar X
13. Running N Bar
Running N Bar
14. Broken Arrow
15. L Bar S
16. Box B
17. I I
18. Diamond J
19. Three O Rail
20. P Triangle
21. Flying U
22. Rafter X
23. Bench L
24. Circle B
25. Striped S
26. O I or Cinch Buckle
27. Spearpoint 4
28. V Diamond Bar
29. Lazy T 2
30. N Lazy F Connected
31. H Bar 4
32. Cross C
33. Lazy V J
34. V Bar Open A
35. K Bar V
36. V 6 Quarter Circle
37. Bar C Bar
38. J Lazy H
39. Horseshoe Dot
40. Lazy B Swinging L
41. Star M
42. 2 Bar 2 Slash
43. Double Circle (Donut)
44. SI Bar
45. Crescent Slash
46. Butcher Block
47. Half Circle L
48. 15 Lazy T
49. K 5 Connected
50. T 4
51. Reverse 2 Standing N
52. Lazy S L
53. Lazy EA
54. O W
55. Cross Heart
56. H Swinging Reverse 9

Discussion Topics

1. Explain the reasons why the use of cattle brands is still important today.
2. Do you think that branding is a "humane" process?
3. How does the cowboy know when the brand is ready to use? Is this important?
4. What are some general rules for reading brands? Can you make up your own brand?
5. Do you know of some brands used around your area?

Vocabulary Building

Inscriptions	Legibility
Indelible	"Tumbling"
Registration	"Lazy"
Forged	"Flying"

00155

How to Build a Chuckwagon

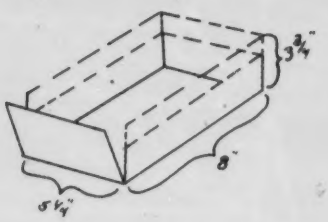
The chuckwagon was a very important part of the cattle drive. It carried the bed rolls as well as the cooking gear, supplies and medicine. Below you will find "How to Build a Chuckwagon" with all its compartments and efficient built-ins. Everything has to be in its place.

MATERIALS:

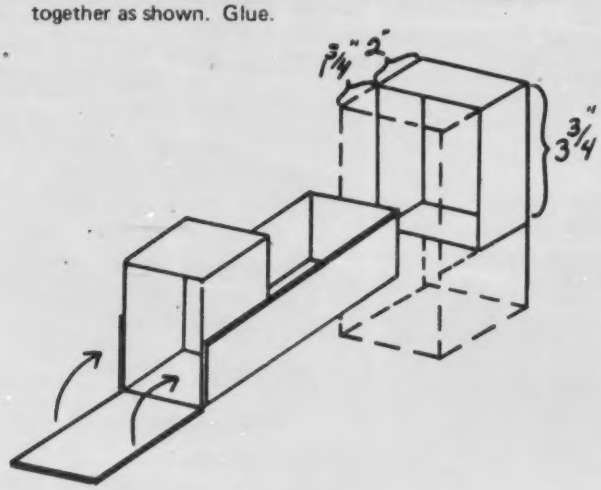
Construction paper, scissors, rule, pencils, triangle, compass, black felt tip pen, string, toothpicks, white glue, two 6" pieces of coat hanger, matt board or strong cardboard, film canister or something for a water barrel, two 8" shoe boxes (bottoms), masking tape, thin wire.

PROCEDURE:

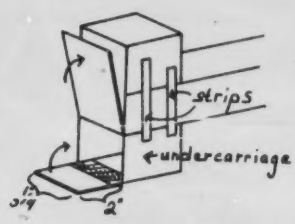
1. An 8" box measures 8" x 5¼" x 3-3/4". Trim 1" making it 2-3/4" deep. Slit two back corners. Open flap.



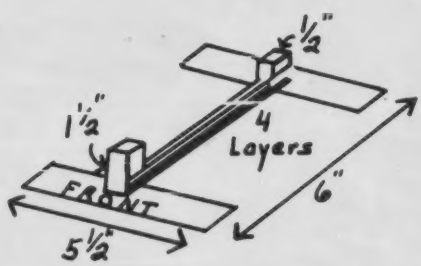
2. Trim 1-3/4" off another shoe box bottom, making it 2" deep. Cut 3-3/4" from one end. Fit the two pieces together as shown. Glue.



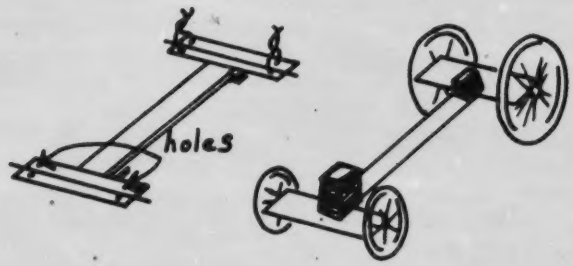
3. Two inches of the remaining box piece is for the undercarriage. Door is cardboard taped in place. Two strips (3" x ½") on each side hold it in place.



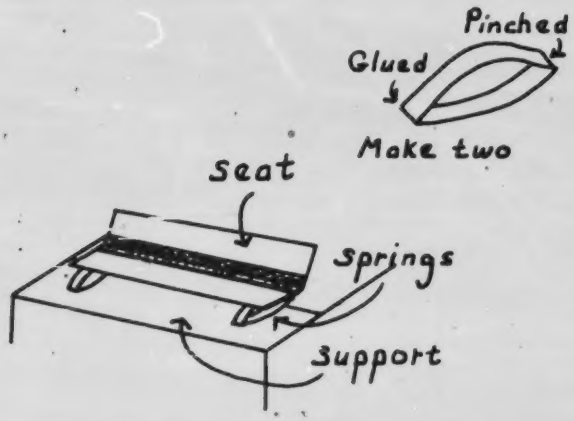
4. The "I" shape suspension is of cardboard or matt board. Build up layers to dimensions shown. Note the front is built up higher than the back because of the difference in wheel size.



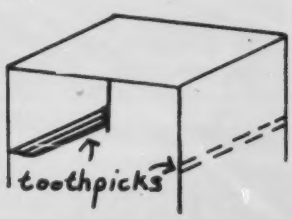
5. Turn over. Punch holes where indicated and wire the coat hangers in place.
6. See "How to Make a Wheel" and make two 1½" radius wheels and two 1" radius wheels. Glue small wheels in front and large in back. Dry thoroughly.



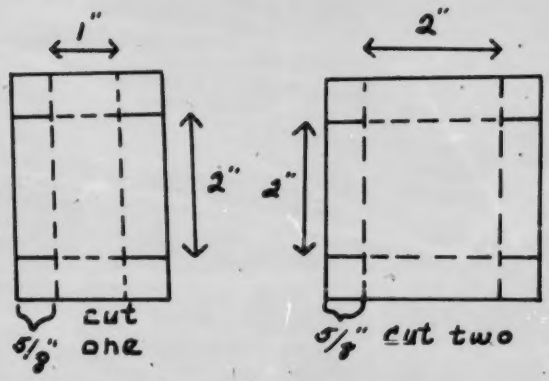
7. Glue body and suspension system together.
8. Glue a cardboard 5½" x 1" in the body front for the seat support.
9. Cut two pieces of cardboard ½" x 5". Flatten opposite sides as shown.
10. Tape two 4½" x 1¼" pieces of cardboard together. Bend to a right angle. Glue to top of springs and then springs to seat support.



11. The pantry shelves are supported by toothpicks glued together and attached to the sides. Cardboard shelves, cut to fit, rest on these.

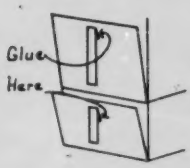


12. Follow the patterns to make drawers for the top shelf. Fold on dotted lines, cut on solid. Overlap corners. Glue.

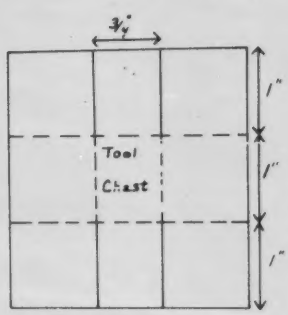


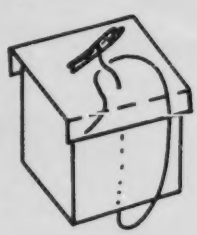
13. Water barrel platform is glued to body bottom. Strings give additional support. Punch holes for string.

14. Cut two pieces of construction paper ½" x 12" for the wagon ribs. Staple.
15. Back door legs have ¼" excess for gluing. Total top piece measures ¼" x 3" and the bottom is ¼" x ¾".



16. Follow the pattern for the tool chest. Make the lid as shown. Glue to the box. Glue box to side of body. Tie a length of string to toothpick. Feed string through lid, and inside through the bottom. Wrap up and around toothpick.



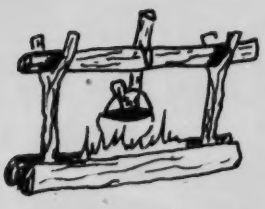


Paint and texture as your wish. There it is - a perfect addition to your diorama.

00157

How to Build a Campfire

The campfire is essential to any camp. It is a means of light, heat, and cooking. Below you will find various types of campfires each built for a specific convenience.



Traditional Hunter-Trapper Fire

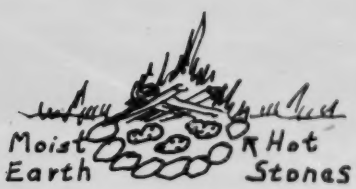
Logs 6-8" thick, 3 feet or longer. The wide end should be to the wind. Stones may be used instead of logs. A ditch may be dug between them in a high wind.

Overnight Fire (Reflector)

This fire is used for baking. The wall deflects heat into a tent for warmth. When burning all night, the bottom log burns first and the others drop down.

The Crisscross Fire

Build up 18". It is also used for baking. All sticks burn uniformly and leave a hot bed of coals.



Potato Hole

Star-Shaped Indian Fire

Additional Hints:

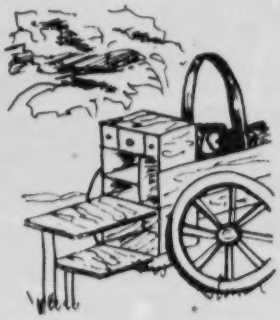
To build a fire in the rain, split a log and use the dry insides. Do not build under a snow covered tree. Use hardwood trees - they burn slowly, evenly and produce a bed of long-lasting coals.

World Book Encyclopedia, Field Enterprises Educational Corporation. (Look up camping.)

00158

How to Make a Chuckwagon Dinner

The most common and well-known dinner menu of the cowboy follows. Can you imagine having the same thing nearly every day? Try these recipes. They will add an autheutic touch to your cattle drive diorama.



Sourdough Biscuits *

1 cup sourdough starter
1 teaspoon each of salt, sugar and soda
1 tablespoon shortening
3 to 4 cups sifted flour

Place flour in a bowl, make a well in the center and add sourdough starter. Stir in salt, soda, sugar, and add shortening. Gradually mix in enough flour to make a stiff dough. Pinch off dough for one biscuit at a time; form a ball and roll it in melted shortening. Crowd the biscuits in a round 8-inch cake pan and allow to rise in a warm place for 20 to 30 minutes before baking. Bake at 425 degrees until done.

Sourdough Starter *

2 cups lukewarm potato water
2 cups flour
1 tablespoon sugar

First make potato water by cutting up 2 medium-sized potatoes into cubes, and boil in 3 cups of water until tender. Remove the potatoes and measure out two cups of remaining liquid. Mix the potato water, flour and sugar into a smooth paste. Set in a warm place until starter mixture rises to double its original size.

Swiss Steak

3 pounds bottom round, 1½ inches thick
¼ cup flour
2 teaspoons salt
1/8 teaspoon pepper
3 tablespoons bacon drippings
1 large onion, sliced
1 cup boiling water

Combine flour, salt and pepper; pound into steak, using edge of saucer. Heat bacon drippings in heavy iron skillet, brown steak over high heat until crisply brown on each side. Lower heat, add onions, cook until lightly sauteed. Add boiling water, cover, simmer gently two hours or until tender. Makes 6 to 8 servings.

Cowboy Beans *

2 pounds pinto beans
2 pounds ham hock (or salt pork)
2 onions, chopped
4 tablespoons sugar
2 green chilies (or to taste)
1 can tomato paste

Wash the beans and soak overnight. Drain. Place in a Dutch oven and cover with water. Add remaining ingredients and simmer until tender. Sample the beans while cooking. Add salt to taste and water as needed.

Red Bean Pie *

1 cup cooked, mashed pinto beans
1 cup sugar
3 egg yolks, beaten
1 cup milk
1 teaspoon vanilla
1 teaspoon nutmeg

Combine ingredients and place in uncooked pie crust. Bake at 350 degrees for 30 minutes or until set. Make meringue with the leftover egg whites; spread on pie and brown in oven.

Vinegar Pie *

1 cup sugar
2 tablespoons flour
1 cup cold water
4 eggs, beaten
5 tablespoons vinegar
2½ tablespoons butter

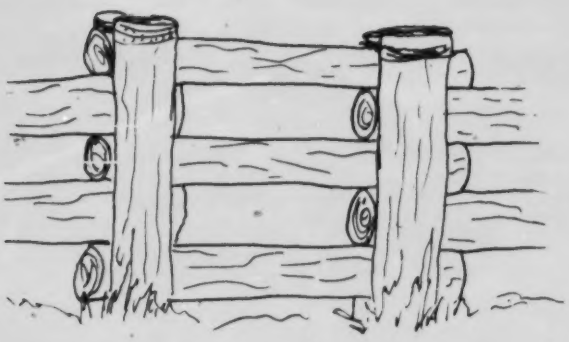
Combine sugar and flour. Add the rest of the ingredients and place in a saucepan. Cook until thick and pour into a prepared pie crust. Bake in a 375 degree oven until the crust is brown.

William H. Forbis, **The Cowboys**. New York, 1973. Time-Life Book Series.

00159

How to Build a Corral

The corral is an enclosure for livestock. It may be attached to a building such as a barn, or it may stand alone, or it may be made from a land formation such as a canyon. Basic to its construction is the fence which can be put together in any number of ways. Here is an easily built, but strong, fence.

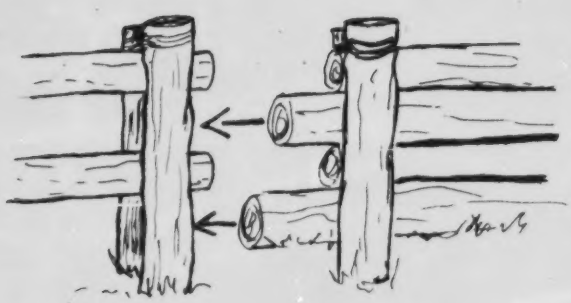


One Section of Fence.

1. Drive two posts into the ground next to each other with enough space to fit horizontal logs between them.
2. Tie securely at the top.
3. Alternate layers of log posts as shown in the diagram.

TWO TYPES OF GATES

Slide



Slide alternate layers or posts to the adjacent section to create an opening. Replace when necessary to seal off enclosure.

Swing Gate

How to Make Chaps

Chaps (pronounced shaps) are leather leggings. They are worn over regular clothing to protect the horseback rider from brush. The three styles below are traditional and were chosen for their individual features. Can you guess how each got its name?

MATERIALS:

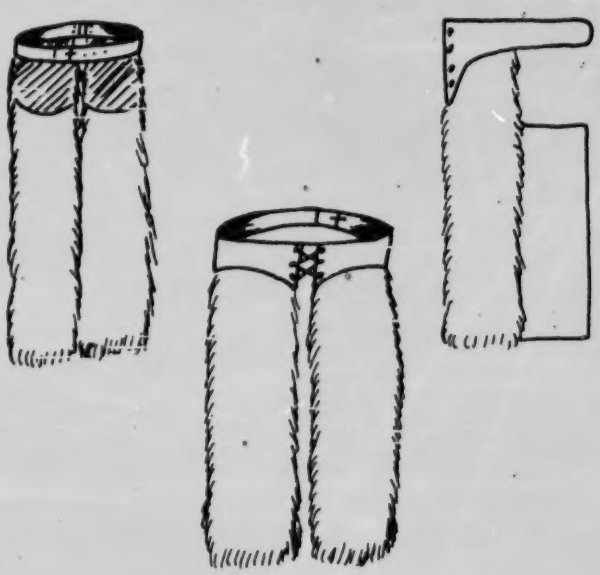
Denim, needle and thread (or a kiddie sewing machine) glue, fringe, scissors, snaps.

DIRECTIONS:

1. Enlarge the desired pattern. Cut out.
2. Pin pattern down to a double layer of material.
3. Cut around the pattern through both layers.
4. Turn under ¼" on all edges. Stitch or glue in place.
5. Cut out patches the shape of the pockets. Stitch or glue in place.
6. Add desired decoration - fringe, initials, etc.
7. Fold with right sides together. Stitch inside seams.
8. Cut a belt as shown for the "shotguns." Fold and stitch or glue.

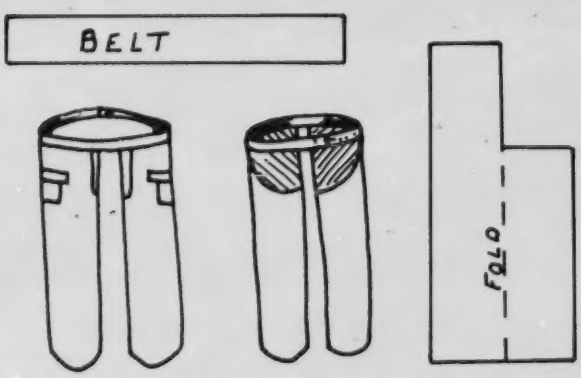
9. Attach to the two parts of the chaps. The opening may be in front or back. Use a snap instead of a belt buckle.
10. The "Woolies" lace in front so the snap would have to be in back. Happy Trails!

*Woolies



*Batwings

*Shotguns



William H. Forbis, **The Cowboys.** New York, 1973. Time-Life Book Series.

00161

29100 00162

WESTERN FRONTIER
AND
UPPER MISSOURI
TRAILS MAP

AGRICULTURE

CONCEPTS TO BE LEARNED

- American Indians developed agricultural practices long before Europeans arrived on this continent.
- Agricultural activities in the Western Frontier and Upper Missouri were not developed by non-Indians until the 1860's, partly because writers and journalists spoke of the region as the "Great American Desert" - - not fit for farming.
- A sudden increase in agricultural activity was stimulated by Congress through such laws as the Homestead Act, Timber Culture Act and Desert Land Act.
- Political and economic trouble in Europe, construction of transcontinental railroads, government legislation and western publicity campaigns caused agrarian settlers to seek land and homesteads in the region.
- Organizations such as the National Grange of the Patrons of Husbandry helped to improve farmers' understanding of their roles, and also helped them to endure the hardships of their struggle for economic stability.
- The rugged individualism of farm people helped them prevail against adverse natural conditions, economic fluctuations and political exploitation. That individualism survives as part of the heritage of the region today.
- Much of today's world food supply comes from farms and ranches in the Western Frontier and Upper Missouri.

SUGGESTIONS FOR ACTION-CONSTRUCTION ORIENTED PROJECTS

- Draw a map of the agricultural products in your immediate area. Show the various products by using symbols such as a cow, chicken, sugar beets, etc.
- See if you can find a map of your area, or state, from an earlier time (1920 or 1930), and make a comparison map of today. Try to show how the number of farms and towns has decreased or increased over the years.
- Make a chart showing changes in farming tools and equipment from prehistoric times to the present.
- Write and produce a play which reflects some of the life-style, work and pleasure activities of sod house families.
- Make a diorama, or table-top display, of a modern farm in your area. Get toy machinery and animals to make it look real. Show conservation practices, such as strip farming, ponds or shelter belts.
- Plan a fall harvest festival and invite farm people to exhibit some of their prize garden and farm products - - potatoes, vegetables, flowers, corn, grain, etc.

USING THE "HOW TO PROJECTS"

- Using the "How to Make a Quilt" pattern, set up a quilting bee and have class members contribute patches for the project.
- Make a table-top display using the "How to Make a Log Cabin" plan. Add your own windmill, using the "How to."
- Home economics classes should enjoy using the "How to Make Jelly" recipe.

SUGGESTIONS FOR LISTENING-OBSERVING ACTIVITIES

- Examine the product map and the climate map of the region and look for relationships between them. Does climate affect what is grown? (map study and discussion)
- How was the "Great American Desert" concept developed, and why did it keep agrarians out of the region? What other factors kept farmers out of this region? (inquiry and discussion)
- If there had been nationwide television before 1900, how would it have benefited farm families and the agricultural industry? How does it help them today? (reflective thinking)
- What is the meaning behind the term "rugged individualism?" Why is the treatment of individuals a national concern as much as a state problem? How does all of this relate to the Bill of Rights? (value-seeking discussion)
- What significance is there in land ownership, and why was this so essential to the farmer? Does the government exercise any controls on land ownership and use? (inquiry and analysis)
- Look at a map of your state and of other states in the region. Can you see relationships between transportation routes and concentration of farm population? What towns arose because of this relationship? (map study-discussion)
- Today's farmer is a big businessman. How can he gain support for legislation when he is represented by so few congressmen and senators in Washington, D.C.? (problem solving)

SUGGESTIONS FOR RESEARCH-WRITING REQUIREMENTS

- Look up information on "bonanza farming" - - the people involved in it, their successes and failures - - and write a report for the class.
- Select an important figure from the farmers' cooperative movement and write a biographical sketch of that person (Example: Oliver Hudson Kelly, founder of the Grange.)
- Do a series of reports on farm equipment from the days of the homesteaders up to the present.
- Find out about types of dress on the frontier and how clothing was made. Give a presentation, including sketches.
- Gather information on social equality and democracy on the frontier. See if you can find out if society on the frontier was more free, or more confining, than in more settled areas. This is a possible topic for class debate.
- See if you can find out about natural disasters (droughts, floods, grasshoppers, blizzards) in your area and how these have affected agriculture. Are there any ways to help farmers cope with such problems?

AMERICAN ISSUES FORUM ACTIVITIES

- All of the issues are basic to the topic of Agriculture in America. Start with **The Founding Peoples** who incorporated the ways of the American Indian into their agrarian pursuits, then use **Two Centuries of Immigrants.** It is obvious that farmers helped structure many American values.
- "Rugged Individualism" (ninth month issue) can be an overriding theme in discussion of the **American Family** (eighth month), "Use and Abuse in the Land of Plenty (second month) and **Work in America** (fifth month).
- Discuss government involvement with agriculture through subsidies, regulations and control. Has government involvement stifled private enterprise among farm people?
- Where does agri-business fit into the **Business of America** (sixth month) and **America in the World** (seventh month)? Are farmers in the region morally obligated to feed the world? Is that obligation more important than the preservation of natural resources and ecology?
- Examine leisure time in America, and seek recreation activities that have roots in American rural living. How are they being carried on today?

SUGGESTIONS FOR RESOURCE REFERENCES

Teachers

Everett Dick, **The Sod House Frontier.** New York, 1937.
Hiram M. Drache, **The Challenge of the Prairies.** Argo, 1970.
Gilbert Fite, **The Farmers' Frontier, 1865-1900.** New York, 1966.

Students

Dorothy Levenson, **Homesteaders and Indians.** New York, 1971.
Edwin Tunis, **Frontier Living.** Cleveland, 1961.
World Book Encylopedia, Field Enterprises Educational Series. (Look up agriculture, farm machinery, the Grange, Homestead Act).

AGRICULTURE

Farming was significant to the northern prairies, Great Plains and Rocky Mountain region long before people of European extraction reached the Atlantic Seaboard. In **The Hoe and the Horse on the Plains,** Preston Holder has described how bands of prehistoric Native Americans developed horticultural villages along river basins and lake shores west of the Mississippi River. For example, members of the seven Sioux "council fire" groups, that lived in the woodlands of northern Minnesota when they were "discovered" by Frenchmen in the 17th Century, practiced farming. Arikaras - - Caddoan peoples who entrenched themselves along the banks of the Missouri River-- cultivated crops, and so did many other tribes that lived between the upper Mississippi River Valley and the Interior Basin.

Even though Native Americans had demonstrated the agricultural potential of the region, non-Indian farmers were hesitant to settle west of the Mississippi River Valley during the first half of the 19th Century. In most of the eastern states, farmers had formed a cutting edge for the westward movement of Anglo-American civilization, usually moving to the hinterland close behind fur traders and trappers. But west of the Mississippi they hesitated along the eastern fringe of the Great Plains for several reasons. One was that explorers who preceeded them described the area west of the ninety-eighth meridian as a "Great American Desert," where non-Indians would find it hard to survive. Another was that Indian tribes which roamed the Great Plains presented a formidable threat to anyone who might settle on their hunting grounds. If these factors were not enough, the federal government set aside most of the arid West as a "big reservation" for Indians during the 1820's and 1830's and forbad its settlement by non-Indians. Accordingly, for nearly a quarter-century after farmers approached the eastern edge of the Great Plains they were reluctant to follow traders and trappers who had preceeded them.

Beginning about the year 1840, however, farmers began to cross the Great Plains. First, some moved along the Oregon Trail to occupy farm sites in Oregon Country. Soon others moved to Utah, or followed the "49ers" into California. After mid-century, other agricultural groups migrated into New Mexico Territory and into the southern Rocky Mountain region. At the 1860 census, it was obvious that farmers were determined to challenge the "Great American Desert."

At that point, the main line of the farmers' frontier had advanced little beyond an imaginary line drawn as follows: from St. Paul through Worthington, Minnesota, to the southeastern counties of present South Dakota; southward along the western edge of the eastern tier of counties of Nebraska and Kansas; east along the Kansas-Oklahoma boundary line to the Arkansas-Oklahoma border and south on the eastern boundary of Oklahoma to the Red River; up the Red a short distance, and from there southwestward to the Rio Grande on a line running about fifty miles west of Fort Worth and San Antonio. In 1860, Minnesota, Kansas, Texas and California boasted nearly 90,000 farming establishments, but in the rest of the region west of the Mississippi River there were only about 20,000 farms that contained approximately seven and a half million acres of land.

Suddenly the agrarian frontier began to sweep westward across the Great Plains. Although Indian wars were in progress, the "big reservation" established during the Jackson Period was being broken up with the "concentration" of Indians on small reservations. The "Great American Desert" concept began to break down with the realization that both grazing and farming could survive on the Great Plains if managed with care. The growth of industrial cities in the eastern part of the United States provided markets for food crops, and so did the development of mining country in the northern Rockies

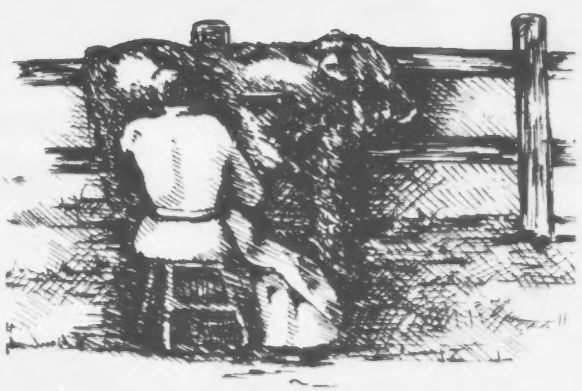
and Black Hills, the emergence of cattle and railroad towns, and the presence of railroad builders, soldiers, etc. Meanwhile, the federal government stimulated agrarian settlement with the Homestead Act of 1862, which allowed a settler to acquire 160 acres of land for fees amounting to about thirteen dollars, plus the occupancy of the land for five years. During the 1870's, the government provided further opportunities for land acquisition in the Timber Culture Act, the Desert Land Act and other types of legislation. Farmers also learned from the publicity campaigns of railroad companies that the lands awarded as compensation for the construction of transcontinental rail systems were available for purchase at a cost of from two dollars and fifty cents to ten dollars an acre.

Western territories and states developed agencies to popularize the West at about the same time. Officials in Dakota Territory made their initial efforts to attract settlers in 1862; Nebraska formed an Immigration Association in 1864, and an Immigration Bureau during 1870. Agencies such as these worked to reveal the agricultural value of the Great Plains, and to lure settlers west to develop them.

Political troubles in Western Europe, plus crowded conditions in the eastern part of the United States, provided population to occupy the "Great American Desert" as it was opened for settlement. During the 1860's and 1870's, farmers took up most of the available land on the semi-arid prairies and the lower Great Plains. Those who occupied southern Minnesota and eastern Dakota raised soft spring wheat, while those who moved to western Iowa and eastern

Nebraska planted corn. All of them faced severe hardships: hail storms, prairie fires, droughts accompanied by grasshopper invasions, and a Panic--the Great Depression of 1873 - - that lasted well into the late 1870's. During some years there were more farmers moving east than west, but with assistance from state, territorial and private relief funds, plus special "grasshopper laws" (passed by Congress to prevent homesteaders from losing their lands for being away from them during brief periods of time), many held on and worked their way to the eastern fringe of the High Plains by about the year 1880.

During the 1870's, a special type of agrarian activity appeared along the Red River Valley of the North, in eastern North Dakota and northwestern Minnesota. Two Northern Pacific Railroad officials, named George Cass and Benjamin Chaney, acquired nearly 8,000 acres from the land award given the Northern Pacific Railroad by Congress. They hired a man named Oliver Dalrymple, who recently had proven that large-scale agriculture was plausible in the semi-arid West by producing nearly 50,000 bushels of wheat on 2,300 acres near Hastings, Minnesota.



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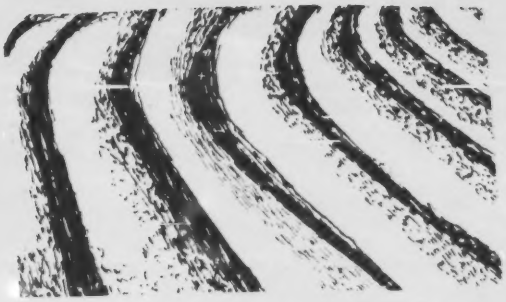
The three men imported Turkey Red Wheat - - which was introduced into the United States by Mennonite immigrants during the early 1870's - - and set up the first "bonanza farming" operation in the West. By applying techniques of corporate management to farming, they produced about 75,000 bushels of wheat on their land by 1877. Others moved in, with money to invest where "land was king," and by 1880 corporate managers produced approximately one and one-half million bushels in the Valley with modern agricultural equipment. Like most other "bonanza movements" in the West, "bonanza farming" was

short-lived. The decline of farm prices during the 1880's, droughts and blizzards, plus the inefficiency of corporate farming operations all contributed to its demise. Even Dalrymple went broke, and the "bonanza movement" of the Red River Valley came to a disastrous end. While in progress, however, it had given publicity to western lands and had stimulated immigration by agrarian people.

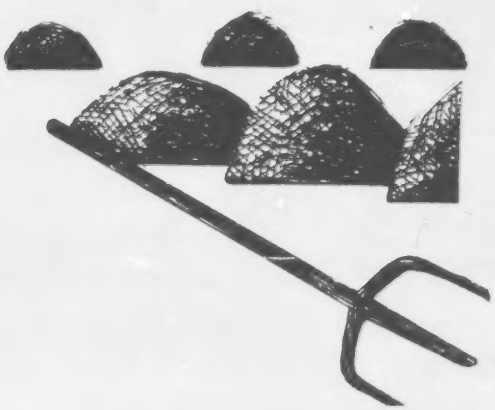
During the 1880's and 1890's farmers "boomed" across central Dakota and western Nebraska, and seeded enormous acreages with hard Turkey wheat. Around the turn of the 20th Century, substantial farm communities also took shape in western Dakota, as Indian tribes gave assent to



the allotment of their communal lands and surrendered the surplus for non-Indian settlement. Farmers moved into eastern Wyoming, Colorado and Montana to reinforce an earlier movement of settlers into the northern Rocky Mountain mining kingdom. By 1910, most of the land between the northern Mississippi River Valley and the Interior Basin that would produce crops without massive irrigation projects was under cultivation.

The occupation of farmland between 1880 and 1910 was accompanied by many of the same hardships that had troubled farmers on the prairies between 1860 and 1880. There were droughts, harsh winters and depression conditions during the late 1880's, then more droughts and a deep Panic, or depression, through the mid-1890's. Farmers were also vulnerable to exploitation by railroad companies and elevator owners, who charged high prices for their services, and to excessive interest rates charged by bankers - - sometimes as much as twenty per cent on farm loans.

As farmers rushed into the region after the American Civil War, some banded together and tried to survive in communal colonies. A Hutterite colony was established in a remote area west of Yankton, South Dakota, which survives today. The Union Colony, set up around the town of Greeley, Colorado, through the organizational ability of Nathan Meeker (agrarian editor for the **New York Tribune**), pooled the resources of numerous people.



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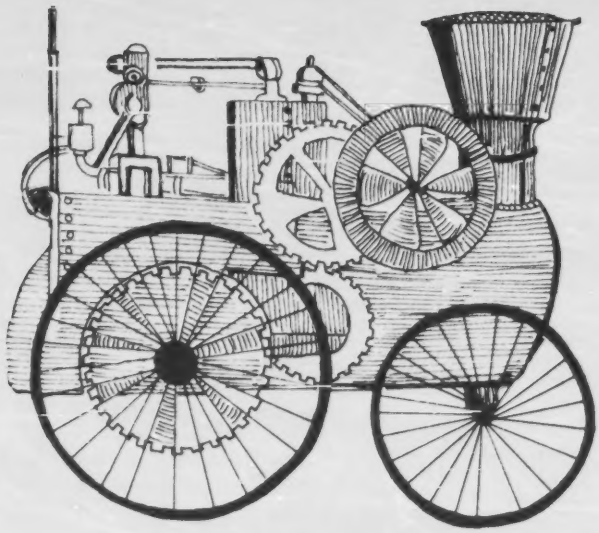
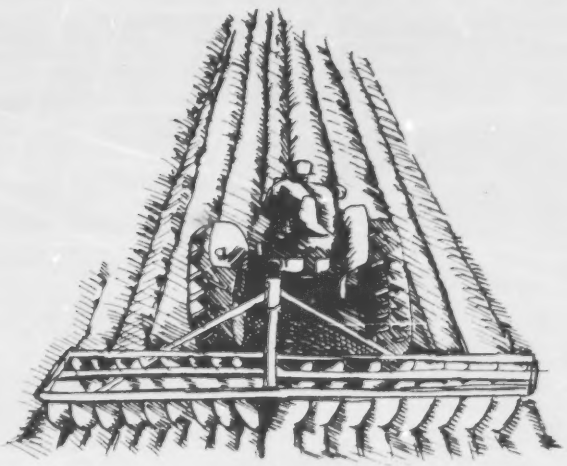


Yet, for the most part, farmers worked as individual entrepreneurs, and suffered gravely for the lack of collective action. One of their main problems was that they attempted to settle tracts of land that were too small to support subsistence farming on the "Great American Desert." John Wesley Powell, the "Father of Reclamation," conducted surveys during the 1870's and urged revisions in land policy to provide larger farms. Eventually his insights gave rise to both enlarged homestead legislation and irrigation works, but at the time he wrote his reports most prospective settlers were deaf to his words of caution. Promotional literature distributed by land salesmen

representing speculators and railroad companies seemed to suggest that farmers could survive beyond the Mississippi River Valley without changing the techniques they had used throughout American history.

In the absence of any attempt by federal officials to make adjustments in land policies to conform to environmental conditions in the arid West, farmers suffered gravely from the hardships mentioned above, and banded together in hopes of finding solutions for their problems. The first farmers' organization, the National Grange of the Patrons of Husbandry, was established by Oliver Hudson Kelly to encourage western farmers with a "psychological uplift." Kelly, a clerk employed by the Commissioner of Agriculture, was dispatched to southern states after the Civil War to try to identify reasons why southern agriculture did not revive during the Reconstruction Period.



As he made his survey, he witnessed many of the same things that troubled farmers around Elk River, Minnesota, where he had moved seventeen years earlier from Massachusetts. Farmers were lethargic; they needed psychological stimulation.

The Grange, established under rules similar to those that governed the Masonic Order, never flowered into a bonafide bargaining agency. But before it went into decline during the late 1870's, its leaders organized informational meetings for farmers from the Eastern Seaboard to the Rocky Mountains; they set up cooperative buying and selling centers; and they encouraged Grange members to vote for candidates for public office who were sympathetic with farmers' problems. In addition, Grange leaders inspired western farmers to recapture the sense of importance that they had lost as they compared their lives to those who enjoyed the benefits of the eastern Industrial Revolution.

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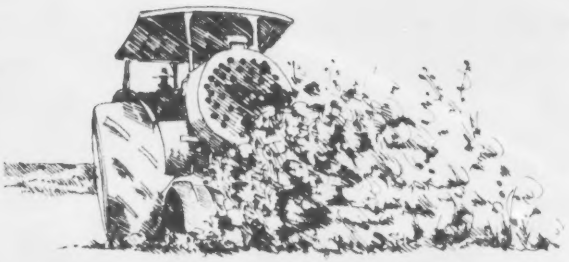
The Grange served as a major force for only about a decade after the establishment of its constitution in 1867. People drifted away following the return of high prices and favorable natural conditions in the late 1870's. However, farmers who had belonged to Grange chapters became aware of the wisdom of collective bargaining. They had seen the need to work together in competition with eastern industrial leaders and labor groups for a fair share in the nation's wealth. Accordingly, many of them joined the ranks of the national Greenback Party, formed in 1878, which tried to solve the monetary problems of the nation through the inflation of currency, and, after the decline of the Greenbackers, farmers flocked to the banner of the People's Party.

Shaped from "Southern Alliance" and "Northern Alliance" movements in the early 1880's, the "Populist Movement" became a major force in the nation after its members assembled at Omaha, Nebraska, in 1892, to draft a political platform. Populist leaders called upon the federal government to intervene on behalf of western farmers and silver miners to prevent their exploitation by industrial, financial and transportation barons, and to give special consideration to the plight of western farmers through congressional legislation. For example, they demanded the government ownership and operation of railroads; the organization of the national banking system to loan money at low interest rates; a graduated income tax; more democratic government; monetary revisions and various other changes they felt would help their constituents.

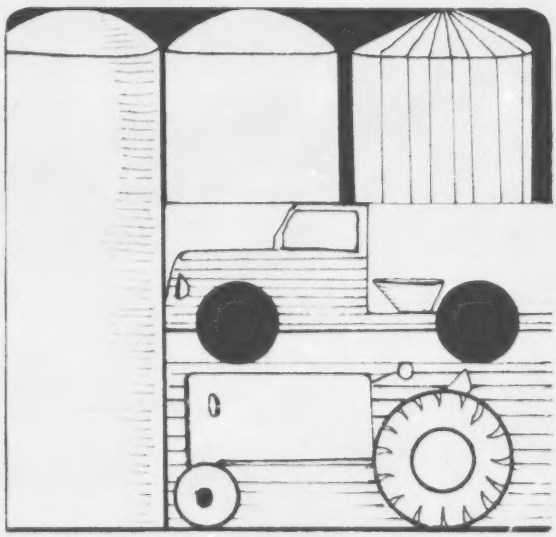
The Populists went down to defeat in 1896, when their presidential candidate, William Jennings Bryan, lost the election to William McKinley, but the efforts of Populist leaders were not wasted. For one thing, participation in the People's Party proved the wisdom of collective bargaining, and farmers have continued to work together in defense of their needs through various organizations ever since: the National Farm Bureau Federation, the Grange, the Farmers Union, the National Farmers Organization, and several others. More significantly, every plank in the Omaha Platform of 1892 has produced federal legislation in the 20th Century, except for the one that called for the socialization of transportation systems, and the underlying purposes of Populism have been perpetuated by western congressional leaders. Major farm spokesmen who have carried on the work begun by Bryan have included George Norris of Nebraska; Peter Norbeck and George McGovern from South Dakota; Hubert Humphrey of Minnesota; and Burton K. Wheeler and Mike Mansfield of Montana.



Through the help of such political leaders as these, western farmers have used their collective voting strength to gain special considerations from the federal government. They have received advantageous farm loan plans, direct relief in times of depression and price supports based upon a "farm parity" system set up between the world

wars. Farmers were, to a large degree, responsible for the passing of the Carey Act of 1894, through which Congress offered up to one million acres of public land to any state that would support irrigation and encourage the occupation of reclaimed land, and farmers backed the Reclamation Act of 1902, which created a rotating fund to support the development of massive irrigation works. Farmers have also demanded and received federal funding for soil conservation projects, such as the construction of dams, contouring of farms to preserve top soil and the planting of shelter belts to prevent erosion during periods of drought, etc.

Ironically, even though western farmers have been at the forefront in collective bargaining, and have been accused by others of "standing tall at the public trough," they have retained the spirit of individualism that distinguished frontiersmen throughout American history. It has been the family farmer that has fed the nation since its establishment; it has been the individual farmer, more than any other American citizen, that has perpetuated the ideal of free enterprise in the Western Hemisphere.



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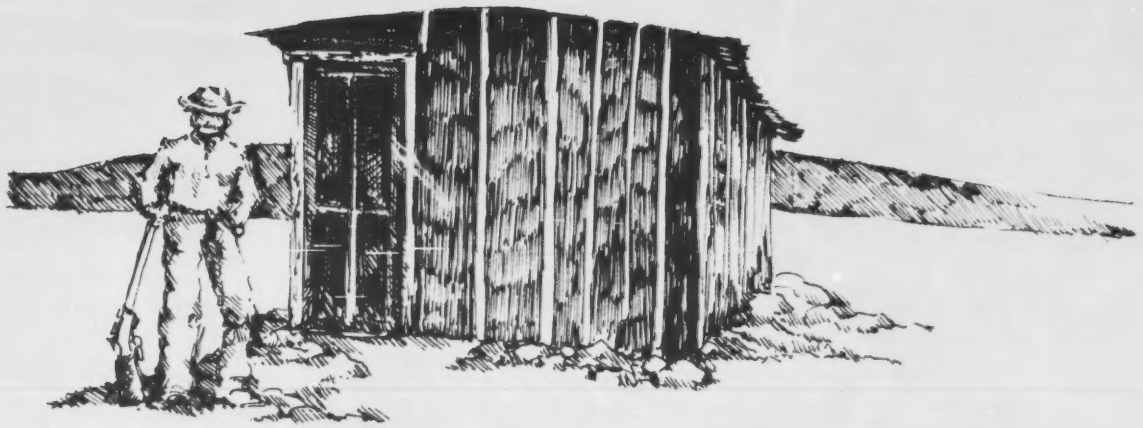
Iowa Claims Associations



Land ceded to the United States after the war with the Sac and Fox Indians, known as the "Black Hawk Purchase," was thought to be "the best part of Iowa," according to Cyrenus Cole's **Iowa Through the Years.** When the Sac and Fox vacated their land west of the Mississippi River in 1833, settlers rushed in and took possession of fertile farmlands. Since land office officials were slow to open land in the region for settlement, many early farmers "squatted" on public domain.

Squatters were technically law violators, but they felt they had a right to occupy lands as they were vacated by Indians, even though they had not been surveyed and opened for settlement. To protect their extra-legal holdings, squatters united at the local level. Strife over conflicting claims, and the threat of intrusion by land speculators, sometimes led to violence. Cabins were destroyed, and the lives of settlers were in jeopardy. Many claims associations, or land clubs, were loosely knit, but some became well organized, with elected officers who recorded claims, defined boundaries and supervised sales and mortgages. That the activities of these clubs were in the best interest of their members, and beneficial to western development, is evident in the fact that they were recognized by the Supreme Court of Iowa Territory.

When land offices opened in the Territory in 1838, squatters feared that speculators would buy up their land, together with their improvements, as soon as federal officials completed their surveys. Claims associations resisted the purchase of such land, sometimes through the use of force, and were able to gain the cooperation of land office registers and receivers, many of whom offered squatters the first chance to buy the land they occupied at the price of one dollar and twenty-five cents per acre.

Claim jumping was considered a high crime on the frontier, and if an association member was threatened by a "jumper," he took his problem to the association "court." The "culprit" was usually told to leave the area, and, if he refused to go, the court made his life miserable by destroying his property and threatening him with physical injury. Murder seldom occurred, because few claim jumpers were courageous enough to risk the wrath of the associations, and moved on instead.

Public sentiment was not always on the side of the claims associations. Some people supported newcomers who tried to take over squatters' farmsites, for the squatters held no legal claim to their farms. Sometimes speculators and others who opposed the claims clubs organized their own associations in self-defense.

After Congress passed the Pre-Emption Act of 1841, and offered squatters the first chance to buy the lands that they had occupied and improved prior to their survey, the need for claims associations disappeared, and they were disbanded. But like the vigilance committees and stockmen's associations, which were later established in the absense of effective government on the miners' and cattlemen's frontiers, the Iowa claims associations served the important function of providing a form of law and order for agricultural pioneers "in places and under conditions," according to Cole, "where temptations to recklessness and lawlessness were greatest." The means of self-defense through organization at the local level among Iowa farmers were employed later by

farmers in other states. For example, pioneers in Nebraska formed similar organizations to defend their homesteads against "claim jumpers" when they found it necessary to leave their lands for brief periods of time in post-Civil War years.

Discussion Topics

1. Why did squatters in Iowa find it necessary to form claims associations? Why did they fear speculators?
2. Some claims association transactions were recognized by the Iowa Territory Supreme Court. What does this show us about the transactions?
3. What usually happened to a "claim jumper?" Why was he considered a criminal by the claims associations?
4. Compare claims associations with vigilance committees and stockmen's associations. Did they serve an important function?

Vocabulary Building

Technically
Vacated
Strife
Jeopardy
Culprit
Public sentiment
"Claim jumper"
Prior

FARM EQUIPMENT AND BUILDINGS

A	D	B	R	T	U	V	A	P	E	H	S	T	A	R	T
S	I	C	K	L	E	O	B	L	C	A	R	R	I	E	R
P	S	O	E	L	E	V	A	T	O	R	A	U	B	F	O
R	C	R	O	W	B	A	R	M	N	R	A	C	X	O	U
E	T	N	F	E	I	N	N	L	A	O	M	K	Y	U	G
A	O	C	L	K	N	E	S	O	I	W	O	S	T	T	H
D	T	R	A	C	T	O	R	B	L	O	W	E	R	H	B
E	P	I	T	C	H	F	O	R	K	S	W	E	O	O	H
R	M	B	B	C	A	N	D	L	E	R	I	D	H	U	A
A	R	R	E	I	N	S	W	A	G	O	N	I	I	S	Y
E	S	A	D	D	L	E	E	A	N	N	D	R	Y	E	R
I	I	B	R	O	O	D	E	R	L	O	R	V	L	E	A
Y	L	I	S	T	E	R	D	R	A	G	O	O	O	U	C
C	O	O	P	D	A	G	E	R	L	T	W	V	I	N	K
G	L	E	S	E	P	A	R	A	T	O	R	T	T	S	L
O	V	E	T	O	N	T	I	G	H	O	G	P	E	N	H
C	O	M	B	I	N	E	T	D	P	L	O	W	E	A	R

Choose From the Following:

Spreader
Disc
Sickle
Tractor
Corncrib
Crowbar
Pitchfork
Rodweeder
Flatbed
Nailkeg
Wagon
Barn
Bin
Windrow
Elevator
Van
Saddle
Harrow
Candler
Silo
Coop
Lister
Drag
Hayrack
Trough
Carrier
Truck
Blower
Brooder
Mow
Outhouse
Gate
Tool
Combine
Plow
Seed
Hogpen
Separator
Reins

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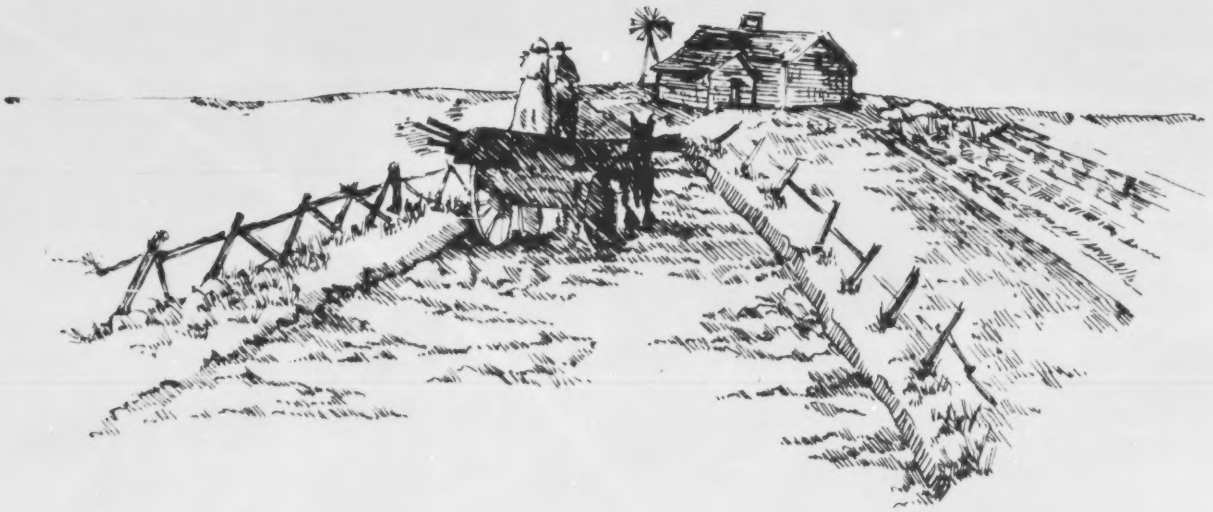
"Free Homes for the Millions"



From the founding of the United States to the American Civil War, farmers worked almost continuously without success to convince Congressmen to award free land to bonafide settlers who developed farmsites along the frontier. Finally, in 1862, they were successful because a substantial bloc of opponents to free land legislation withdrew from the Union to join the Confederacy. The Homestead Act provided that any family head who was at least twenty-one years of age was entitled to as much as 160 acres of land. He, or she, had to be a United States citizen or show evidence of the intention to become a citizen. The application for land was called "filing," and the homesteader was allowed six months from the date of "filing" to move onto his or her land and begin to make improvements. The homesteader was required to swear that the land was for personal use, and was expected to occupy it for a period of at least five years.

After five years of continuous occupation, the homesteader could take out final papers and receive patent on the land. This process was called "proving up." Almost continuous occupation was necessary except when Congress made special concessions in times of stress. During the 1870's, for example, "grasshopper laws" permitted a homesteader to leave his or her farm for considerable periods when crops were "hoppered" without losing a claim. The homesteader was required to pay minimal fees for "filing" and "proving up" in order to cover the costs of running the land offices and surveying the land.

Homesteaders were frequently compelled to defend their claims against intruders who had no interest except financial gain. Speculators filed claims in their own names or hired others to file for them with the intention of selling the land for a profit as soon as possible. "Claim jumpers" worked in most areas to take over farmsites whenever homesteaders were not present to defend them. Homestead "locators," who served to help farmers find suitable sites, sometimes directed their clients to rough lands in order to reserve the best sites for themselves. "Contest sharks," lawyers who ostensibly represented homesteaders in legal proceedings that involved contests between claimants, used their offices to acquire land title by unscrupulous means. The principal device used by bonafide settlers to defend themselves against such self-seekers as these was the "claims club" - - a local, cooperative agency set up to protect the interests of people who appeared on the frontier to farm the land.

Any homesteader who desired to secure title to his land before his five-year residency was complete was allowed to do so by paying one dollar and twenty-five cents per acre after living on it for a period of from six months to a year. This procedure was called "commutation." A homesteader could also sell his land to someone else. This was called "relinquishment." The price varied according to the improvements he had made on his farm before he decided to give it up.

There were weaknesses in the Homestead Act. For one thing, a farm comprised of 160 acres was

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not large enough to support a family in many areas on the "Great American Desert" unless it was irrigated. Federal officials found it necessary to classify farms, and to distribute them in sizes according to how they would be used. Another weakness, described by historian Everett Dick in the **Lure of the Land,** was that the rules of the Act "made farming seem very simple and success a certainty." Assuming that homesteading was a "sure-fire thing," inexperienced settlers moved west to face drought, blizzards, grasshoppers, and prairie fires and then to give up and return home.

Many homesteaders who braved the natural hazards of the West were in time discouraged by factors that did not become apparent until after they set up their homes and broke their lands. Loneliness, which was especially demoralizing to farm wives, caused many families to give up. Banking practices made it impossible for many settlers to survive. Those who went into debt to set up their farms, then found it necessary to borrow more money during periods of drought or depression, soon discovered that their homesteads could not support families and produce profit to pay exorbitant interest rates, too. When loneliness and financial losses reduced the homesteader to abject poverty, he had either to return to the East or to find another farmsite and start over again. One settler, who moved from Illinois to eastern Nebraska during the early 1870's, "busted" several times, and opened up approximately 1,000 acres along the prairie frontier before he died in disillusionment along the Red River Valley of the North.

Regardless of its weaknesses, the Homestead Act did offer "land to the landless" for over three quarters of a century. In the eastern United States, in the South and in Europe, people welcomed the news of free land. Though many of them were ignorant of the hardships they would face and many were defeated by the harshness of the prairies and Great Plains, some survived and made an enormous contribution to the development of the Western Frontier and Upper Missouri region.

Discussion Topics

1. List the provisions of the Homestead Act. Why do you think this Act drew so many people to the frontier?
2. What were speculators, "locators" and "contest sharks?" How did they sometimes harm the homesteaders?
3. Discuss the weaknesses of the Homestead Act. How was it later changed to eliminate some of the weaknesses?
4. Besides free land, what else was needed in order to succeed as a homesteader? Why was this important?
5. See if any of your relatives were homesteaders. When did they settle on the frontier?

Vocabulary Building

"Filing"
"Proving Up"
"Commutations"
Exorbitant
Minimal
Unscrupulous
Bonafide
Relinquishment
"Busted"
"Hoppered"

00174

Sod Dwellings

Like pioneers in the eastern part of the United States who used the timber they cleared from the land for building their homes, settlers on the prairie employed the material at hand to construct shelters. Dugouts and sod houses were built from earth of the prairie as the edge of settlement crept westward from the Mississippi River Drainage Basin and timber became scarce.

The dugout, carved in the side of a hill or ravine, usually came first. The pioneer family lived in a covered wagon as it was under construction. Rails or posts were used to make a door frame and a window. The front wall was built from square-cut turf, or logs, if they were available. A roof extending back to the hill was made of poles or logs and was covered with a layer of dirt and prairie grass. The settler often dug a trench around the dwelling to carry off water, which accumulated during rainstorms.

Dugouts were always dirty; the wives of homesteaders objected to living in a "hole in the ground like a prairie dog" as Everett Dick has noted in **The Sod House Frontier.** During rainstorms, the roofs leaked and sometimes collapsed, burying people inside. But they were inexpensive to build. One minister in Nebraska reported expenditures of only two dollars and seventy-eight cents.

After dwelling for a few years in a dugout, the pioneer family usually moved to a house above the ground and used the dugout to house livestock or for some other purpose. Many built sod houses made of "earthen bricks" about three feet long. The bricks were carried to the site of the house and placed side by side around a foundation, leaving a space for a door. Cracks between the bricks were filled with dirt, as the walls were built up high enough to allow people to move about inside. A door frame and windows were put in at proper places. Rafters made of poles were covered with sheets of sod, or with lumber, if the settler could affort it. The sod house was divided into rooms by quilts, or old carpets, and the windows and doors were covered with buffalo robes or blankets. Furniture was crude - - made of nail kegs, soap boxes and packing crates. There was little light or ventilation inside. Wives complained because they could not keep the floors clean, because dirt filtered down from the roof and because water poured in whenever a rainstorm lasted for more than a few hours. One prairie woman remembered frying pancakes with someone holding an umbrella over her and the stove. In case of sickness, someone had to hold an umbrella over the patient in bed. One old settler recalled that his family was unable to kneel during family prayers because of puddles on the floor.

With the extraordinary optimism that characterized most American pioneers, sod house dwellers emphasized the advantages of their homes. For example, they were "cool in summer and warm in winter." They withstood the force of the winds that swept down from the Great Plains and were never threatened with destruction by prairie fires. One Nebraska farm wife, named Hattie Leeper, who white-washed the interior walls of her sod house, and swept the dirt floor clean every day, boasted that "we live just as good

as they do in Chicago." The sod house was harder to construct than a dugout, but it lasted longer and was more habitable, and was used by most of the early settlers on the prairies. In 1876, the Centennial historian of Butler County, Nebraska, stated that over nine-tenths of the county's citizens had at one time lived in homes constructed of earth.

Sod structures were used not only as homes, but also as blacksmith shops, post offices and even boarding houses. They sheltered livestock, and served as corrals, corn cribs and even wind breaks. In Dakota Territory, settlers sometimes built sod forts for protection against Indian attacks. In the face of an attack, one group of settlers built a wall four feet thick and seven feet high around a fifty yard square in two day's time.

"Thus it can be seen that the sod of the prairie served an indispensable function as material for sheltering the homesteader's family and his livestock, protecting him from danger and crudely supplying his fencing needs," Professor Dick has exclaimed. The humble sod house, made from the earth of the prairie where they settled, demstrated the ingenuity of American homesteaders. They used the materials available, adapting their families and desires to the characteristics of the environment. Though its disadvantages were numerous, the sod house did provide shelter and comfort in the gradually progressing Western Frontier and Upper Missouri region.

Discussion Topics

1. What was the main reason for building dugouts and sod houses? What advantages did they have?
2. Discuss the things that would make an earth house an unpleasant home.
3. Find out if any of the early settlers in your community lived in dugouts or sod houses.
4. List other uses that homesteaders found for sod.
5. Discuss the family unit as it lived in a dugout or sod house. How would each member look at the home? Do you think they were happy or sad people?

Vocabulary Building

Employed
Ravine
Indispensable
Ventilation
Dugout
Filtered

CAN YOU UNSCRAMBLE THESE WORDS?

1. useohdos	7. vursve	13. ranb iqniars
2. marf	8. carepl nigimn	14. mohestsdae
3. wolp	9. cosasitanio	15. nigrvaii eler
4. nigumpj	10. clabk wkah fifoce	16. hnarc
5. tetrsuaqs	11. cirgaulrate	17. swje parh
6. nadl fifoce	12. plurtic	18. cubkorabd

The Patrons of Husbandry

During the 1860's, farmers began to view themselves as an oppressed group in American society. After mid-century, they had seen the predominant position that they had always held in national politics slip away because of the rise of an influential industrial bloc in the eastern states. They faced financial hardships, loneliness and adverse natural conditions along the frontier. In order to defend themselves against financial exploitation, they banded together in the Grange - - an organization founded by Oliver Hudson Kelly in 1867 for the purpose of drawing all the farmers of the nation together. The heyday of the organization was short-lived, but while it lasted its influence "spread like a prairie fire."

The principal reason for the Grange's great popularity on the frontier was the farmers' poverty. The Panic in 1873 compounded the problems that settlers already faced. Searching for explanations for their condition, they identified groups that sapped their meager earnings and reached the conclusion that their principal enemies were railroaders and middle-men. Railroaders, who at first were welcomed enthusiastically on the frontier, were identified as the enemies of farmers because they "charged all the traffic would bear" for shipping services. Middle-men seemed to exploit farmers, as they earned plush livings, by exporting produce and importing manufactured goods, without making tangible contributions to American life. To make things worse, farmers usually had to buy manufactured goods on credit, and the profits that were not taken by railroaders and middle-men went to bankers in exorbitant interest rates. The Grange, known officially as the Order of the Patrons of Husbandry, drew isolated farmers together, educated them about conditions they faced, and taught them to "bargain collectively." The organization had national, state and local chapters (known as Granges) to which both men and women could belong for minimal annual fees.

The three main areas in which the Patrons of Husbandry exerted influence were educational, business and social. In the area of education, an effort was made to persuade members to study the problems of farm dwellers - - soil tillage, crop production and animal husbandry. By attending Grange meetings, husbands and wives were set to thinking and reading, and were inspired to seek more knowledge and improve themselves. Education of farm children was also part of the plan. Granges worked for better educational facilities, and for agricultural and practical education in the common schools.

In the area of business, the Patrons of Husbandry concentrated upon cooperative buying and selling. Cooperative buying was quite successful, once manufacturers were persuaded to deal directly with Grange representatives rather than with middle-men. This brought great savings to the Grangers, as well as increased sales for the manufacturers. For example, reapers which previously cost $275 retail sold for $175 through Grange cooperative stores. Wagons dropped from $150 to $90, and sewing machines were reduced in price as much as forty percent. Middle-men cut their prices in order to destroy Grange competition, but according to historian Everett Dick, in **The Sod House Frontier**, "the experiment was so successful with implements, it soon carried over to groceries and other supplies. Montgomery

Ward and Company of Chicago was organized in 1872 as the original wholesale Grange supply house." Generally, cooperative selling was not so successful, partly because most Grangers were ignorant of the intricacies of commercial life, and also because Grange cooperatives possessed limited capital. Ventures in livestock marketing, grain sales and insurance succeeded for a short time, but in the end the experiment failed.

Perhaps the most beneficial effect of the Grange was in the area of social activity. The monotony and isolation of frontier farm life were broken up by monthly Grange meetings, where discussions about common problems gave rural people a sense of unity and optimism. Social relaxation was also provided by such activities as oyster-feed suppers, arranged by leaders of local Granges. Each family brought milk and big kettles; Grange leaders paid for oysters and crackers out of the chapter's treasury. The supper was followed by songs, debates and recitations, which broke the drudgery of frontier existence.

Grange meetings were usually held in rural school houses, although some chapters were prosperous enough to build their own Grange halls (some of which are still in use today). Grange chapters also arranged annual picnics between planting time and harvest. Local Granges cooperated to sponsor contests, speeches, games and basket socials. Each local organization flew its own banner with its own motto emblazoned on the front, and the members were sometimes entertained by the music of marching bands.

The influence of the Patrons of Husbandry declined in national importance when prosperity and good weather returned during the late 1870's. Accordingly, it was a major feature along the farmers' frontier for only about a decade. Yet, the experience had lingering effects. Individualistic farmers learned the value of joining forces. As Dick has pointed out, "probably no other social force has risen in American life which has been more helpful in raising the rural folk to a higher plane of living, in inspiring courage and self-confidence and in relieving the stark loneliness of the isolated farm family" than the Patrons of Husbandry.

In the 20th Century, the Grange Movement has remained active in the region under study, along with several other significant farm organizations: the "conservative" Farm Bureau and the more "radical" Farmers Union and National Farmers Organization; the "socialistic" Nonpartisan League; the Farm Holiday Association that promoted marketing strikes during the Great Depression of the 1930's; the "semi-Marxist" United Farmers League; plus countless other local "social clubs" that have drawn farmers together to provide information and to offer social opportunities.

The practice of collective action among farmers, originally introduced by Grange leaders, has also led to the formation of numerous associations created to provide special services - - rural telephone service, rural electrification, marketing service for dairy products and cooperative grain sales.

Discussion Topics

1. Why were farmers suspicious of railroaders and middle-men? How did these groups take advantage of farmers?
2. Discuss the three areas in which the Grange aided farmers in the 1870's.
3. Which Grange activity was the most beneficial to farmers? Why was this so?
4. Why did the Grange decline in importance? How is this linked to the reason for its earlier strength?
5. Do you think the Grange had any long-lasting effect on farmers of the frontier? Did it lead to any other farmers' alliances?
6. Look up information on more recent farmers' movements. What have been their aims?

Vocabulary Building

Patrons of Husbandry
Panic
Bargain Collectively
Tangible
Emblazoned
Drudgery
Rural

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Ethnic Settlements on the Frontier

Most of the pioneer farmers who settled between the Upper Mississippi River Valley and the Interior Basin during the last half of the 19th Century moved into the region as individual pioneers or as members of small groups that immigrated from states between the Mississippi and the Appalachian Mountains. However, some arrived as members of foreign groups to create agricultural colonies.

The Amana Colonies, established in Iowa during the 1850's, were peopled by members of a German religious sect called "The Community of True Inspiration" (later the Amana Society) whose forbears had migrated to the area around Buffalo, New York, to escape persecution. As the Colony grew in New York, a committee selected land along the Iowa River and laid out six village sites for occupation by members of the Society. Virtually self-supporting until the late 1920's, the Colonies held all property in common, and families were assigned to living quarters in Society houses. Farming, cabinet and wagon making, weaving and flour milling were the main occupations of Colony members until communal living became economically and socially impractical; the old order "gave way" in the 1930's. Members of the Society are still united by their religious beliefs, however. Today the Amana Heritage Society maintains a museum in Amana, Iowa, that houses the documents, heirlooms, industrial artifacts and cultural treasures of the Colonies' unique history.

Mennonites were German speakers who came from Russia. They emigrated in 1874 and moved to the American frontier, intending to homestead in Kansas. But representatives of the Dakota Commission of Immigration persuaded many of them to settle in the James River Valley, and they became residents of South Dakota instead.

Hutterites, a similar group, kept their own language and forms of dress and have continued to practice communal living down to the present. Because of their resistance to acculturation, they have always been treated with suspicion by their neighbors, but ridicule has not discouraged them. South Dakota Hutterites have been successful in persuading the state government to recognize their right to keep their children out of the public schools for religious reasons, and they have been allowed to avoid paying taxes on the same basis. While traveling across eastern South Dakota, one can occasionally see groups of Hutterites - - women in long black skirts with flowered aprons and kerchiefs, men in somber black clothing and beards, speaking their German dialect. Today they farm with modern machinery, ride in automobiles and enjoy other benefits through contact with business communities adjacent to their settlements. Yet they continue to live austere lives, wash their clothes by hand, and dwell in community "apartments."

Scandinavians have not been as conspicuous as Amana settlers, Mennonites or Hutterites, but across Minnesota, Iowa, the Dakotas and Nebraska

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they have been as clannish and as determined to retain the cultural practices of the "old country." **In Giants in the Earth,** O.E. Rolvaag has revealed the determination with which they established themselves as prairie pioneers. In many communities across the region under study, Swedes, Norwegians and Danes continue to speak their native languages, eat the delicacies of the "old country," hold folk festivals, etc.

After the Civil War, groups of Blacks also migrated to the frontier. During the peak years of settlement in Nebraska, about seventy Black homesteaders settled in one area and had their own post office and general store. Their community, called De Witty, in Cherry County, survived for approximately thirty years. Recently substantial Black populations have also appeared in urban centers - - Omaha, Minneapolis, St. Paul, Denver and Des Moines.

The population of Colorado has been embellished by substantial numbers of Chicanos, and the societies of several states have included small numbers of Oriental people. At one time there were "China Towns" in Helena, Montana, for example, and in Deadwood, South Dakota. Most Oriental immigrants were Chinese, who came to build railroads or to work in service industries in mining communities. Slavic groups also moved in to escape the problems of Eastern Europe around the turn of the 20th Century. The non-Indian society of the region is comprised of peoples of various extractions with a wide variety of cultural proclivities. In truth, there is no "dominant society."

Discussion Topics

1. What contributions have been made by colonies on the frontier? Where did most of the members come from?
2. Look up information on colonies formed by people from the eastern United States. (Union Colony in Colorado, for example).
3. The Mormons, who colonized Utah, are unique to the region. Find information on their history.
4. See if you can find out the nationalities of the early settlers of your community. Were there any colonies among these early settlers? What ethnic groups are represented in your community today?

Vocabulary Building

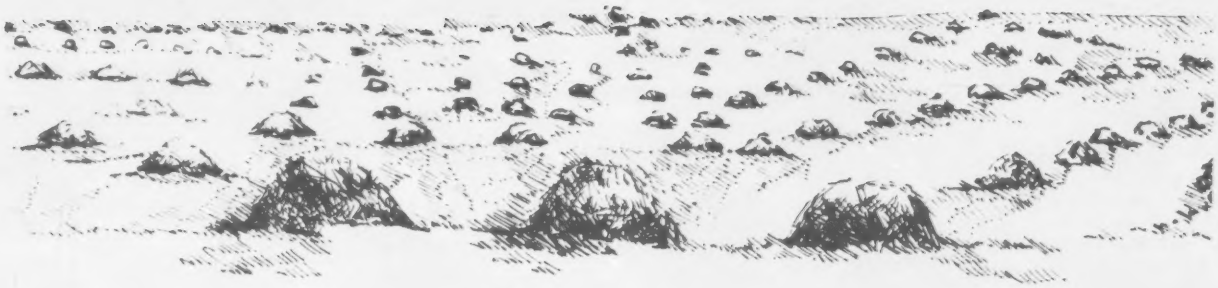
Colony
Delicacies
Hutterites
Austere
Acculturation
Conspicuous
Proclivities

GARDEN GAME

The answers to these questions are the names of trees, flowers and vegetables. Choose your answers from the column at the right.

1.	A body of water?	Carrots (Karats)
2.	Shepherds watch them?	Peas
3.	A traveling Hebrew?	Box Elder
4.	They mark the march of time?	Beets
5.	Found in a sinking boat?	Bay
6.	Has a smart, neat appearance?	Dates
7.	Is in the alphabet?	Phlox
8.	Knows "Old Man River?"	Leeks
9.	Necessary to a book?	Wandering Jew
10.	Weight of a diamond?	Spruce
11.	Watching your ____'s and Q's?	Yew (U)
12.	A square old tree?	Currants
13.	A tired root?	Leaves

Bonanza Farming



Throughout most of American history, frontier farming was an enterprise for individual settlers, but in the Red River Valley of the North a new concept was introduced: "Bonanza Farming," the application of corporate techniques to agriculture.

The Northern Pacific Railroad had been given an inordinantly large land grant by the federal government for the construction of a northern transcontinental route, and more than 1,000,000 acres were located in Dakota Territory. When the Northern Pacific failed during the Panic of 1873, large acreages in this grant became available to stockholders, who realized that the only way they could recover their investments was through land development. The fertile land in the Red River Valley - - productive, treeless, flat and nearly all tillable soil - - appeared to be suitable for cultivation by using large-scale machinery, professional management and large amounts of capital and cheap labor. The result was the first "Bonanza Farm" in the West.

James B. Power, a Northern Pacific official, conceived the idea of "Bonanza Farming," according to Hiram Drache's **The Day of the Bonanza**, and in 1874 he persuaded two Northern Pacific directors, George W. Cass and Benjamin P. Chaney, to invest in 13,440 acres near present Casselton, North Dakota. Power's intention was to use the farm as advertisement to attract settlers to the region. The three men employed Oliver Dalrymple, a Minnesota wheat farmer who had earlier used advanced techniques but had failed through speculation in the grain trade. Dalrymple soon became known as "Mr. Bonanza," and subsequently gained title to the Cass-Chaney farm and controlled more than 30,000 acres of land.

"Bonanza Farms" required large numbers of laborers for brief periods. Hired on a monthly basis, most of them received approximately one dollar a day plus room and board. At first, they came from the South, and from large cities such as St. Louis, Chicago, St. Paul or Omaha, but later many were hired from small farms in the region. Drache noted that at the height of his success in 1884, Dalrymple had an "army" of 1,000 men operating 200 reapers pulled by 800 horses. They threshed with thirty steam operated separators and produced a yield of 600,000 bushels of wheat from his 30,000 acres of land.

Such a large labor force required strict control and supervision, because many of the workers were not trained for farm work and needed guidance in handling both animals and machinery. Managers realized that the best way to keep the men under control was to "work them hard, and to feed them well." Next to wages, food imposed the greatest expense on "Bonanza Farms." A typical mid-day meal during harvest included corned beef and salt pork, boiled potatoes and baked beans, stewed turnips and pickles, coffee, tea, milk and sugar, hot or cold bread, cookies, doughnuts and two kinds of pie. Breakfast was served at 5:00 a.m., dinner at noon (with a full hour's break for men and horses to rest) and supper at 7:30 p.m. Managers also provided mid-morning and mid-afternoon lunches.

Laborers worked ten hours a day during plowing, seeding and haying and thirteen hours a day during harvesting and threshing. No work was required on Sundays unless time had been lost earlier in the week due to bad weather. Most farm managers were strict in enforcing observance of the Sabbath and established rules of conduct for

the men to follow. Datus C. Smith, of the Cloverlea Bonanza, posted the following regulations: no liquor, lights out at 9:00 p.m. (10:00 p.m. on Saturdays), no firearms without permission, "scuffling" permitted outside only, use proper speech and habits, and anyone with a complaint should see the man who hired him. Generally there was little trouble with "Bonanza" workers; management was strict and laborers were well behaved.

Most "Bonanza" managers provided good lodging facilities because early experiments with cooking and sleeping outdoors caused illness, and sick men were expensive to care for and could not work as effectively as healthy men. Characteristically, bunkhouses and dormitories were more comfortable than family farmhouses of the same period, although they became crowded and messy during busy seasons when extra men were hired to complete the harvest. Several of the largest farms even provided hot water for baths. The facilities were very expensive to build, but, in the long run, the cost was worthwhile because comfortable workers performed efficiently and produced maximum profits for investors.

The principal reasons for the success of "Bonanza Farms" in the 1870's and early 1880's included the availability of cheap land, a demand for wheat, favorable weather conditions and a steady supply of modern farm machinery.

During the late 1880's and early 1890's, "Bonanza Farming" went into decline because the cost of land went up as the price of wheat went down. In addition, profits were drained by land taxes and increased labor costs as production diminished due to drought. As a result, investors in corporate farms went bankrupt, and they were replaced by subsistence farmers.

The "Bonanza Farms" accomplished the purpose for which they were originally created, nevertheless. They revealed the production potential of lands situated between the prairies of Minnesota and Iowa and the Rocky Mountains, and precipitated the rapid immigration of thousands of settlers.

In a sense, "Bonanza Farming" has been revived in the region under study since World War II. Most western states have reported alarming declines in family farming, and rapid increases in consolidated farming operations supported by absentee investment. Some observers complain that this trend has led to inefficiency, careless land-use planning and the erosion of rural culture, but it has become inevitable for the fact that small acreages can no longer provide adequate livings for subsistence farmers.

Discussion Topics

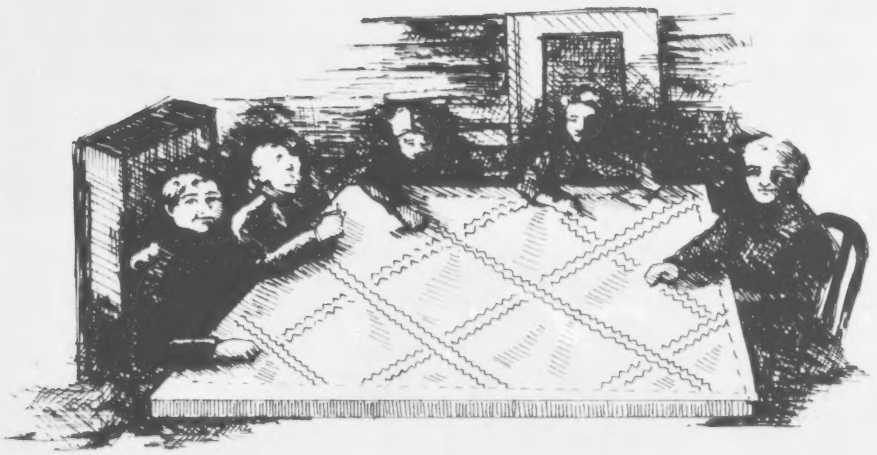
1. What things made the rise of "Bonanza Farming" possible?
2. Why were James B. Power and Oliver Dalrymple important to "Bonanza Farming?"
3. Describe what you think the working conditions would be for laborers on the "Bonanza Farms."
4. Discuss the success and decline of "Bonanza Farming." Can you relate "Bonanza Farming" to corporation farming taking place today?

Vocabulary Building

"Bonanza Farming"
Land Grant
Efficiency
Threshing
Lodging
Tillable
Potential
Subsistence Farming
Inordinantly

00182

Leisure Activities



Pioneers on the farmers' frontier faced isolation, boredom and loneliness, and for this reason they were inclined to spend leisure hours visiting their neighbors. Since nearly all homesteaders were poor, it was not in bad taste for visitors to bring butter, flour, meat, or eggs to supplement a meal provided by their hosts, and sometimes even to offer labor in support of a "bee." Frequently, neighbors congregated to participate in house raisings or barn raisings for newcomers, or to, in some way, help a neighbor overcome misfortunes. If a husband died, became sick or fell behind in his work, for example, neighbors assembled to help with plowing, hauling wood, planting crops, etc. The men worked all day as the women prepared sumptuous meals. Other types of community projects included "quilting bees," "husking bees," and "sewing bees." In pioneer days, people worked together and drew pleasure from tasks they performed with friends and neighbors.

Dancing was another popular form of entertainment, except among the most austere religious groups. Dances were held on holidays, after weddings, during the dedication of new buildings, following successful election campaigns or on other occasions when rural people could find an excuse. They took place in homes, barns, stores, courthouses and even on the open prairie. Musicians were sometimes difficult to obtain; a good fiddler was always in demand. Musical instruments included drums, Jew's harps and pitch forks (used for triangles). In some towns, especially those occupied by large groups of Bohemians and Swedes, brass bands were organized. Because men outnumbered women in most frontier communities, young men often searched in vain to find dancing partners. Accordingly, men danced with females from the ages of ten to eighty, and even with each other when women of all ages were occupied.

Frontier communities used country school houses as meeting places for societies which sponsored recitations, debates and essay presentations. They assembled in country schools to witness "spelling bees" or "spell downs." Contestants studied McGuffey's spelling book far into the night, and parents drilled their children during long hours in preparation for these events. Parents, grandparents and children all attended with hope that someone in their family would bring home a book or some other prize. Following the spelling contest, there was often a musical or literary program presented by children who were enrolled in the school.

The Fourth of July gave occassion for a major celebration each year in every community across the prairie. Games such as "kittenball," horse races and foot races were popular, as were events such as sack, wheelborrow and relay races. A parade of the militia, a band concert and a dance were usually parts of this gala event. Families came from miles around, some of them journeying for several days, to enjoy the celebration. Their dress was plain - - sunbonnets and calico for women and girls; clean work clothes for men and boys. The food was always plentiful. Participants carried memories of the Fourth of July back to their isolated farms that compensated for loneliness and drudgery through harvest season and into fall.

In addition to "bees," dances, "spell downs," and Fourth of July celebrations, rural people looked forward to Thanksgiving feasts, card parties, sewing circles, amateur theatrical performances and even long, dull sermons delivered in country churches on Sunday mornings. There was no scarcity of entertainment opportunities for most settlers, because in their absense life on western homesteads would have been almost unbearable.

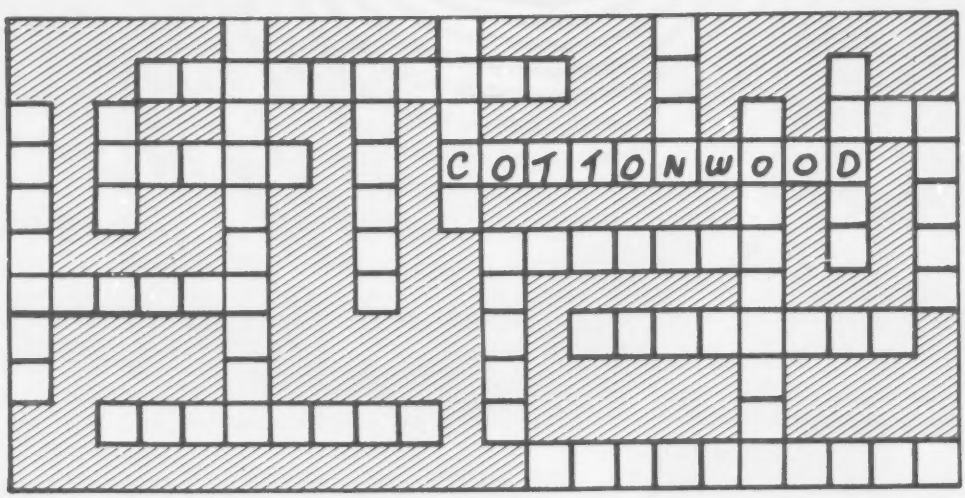
Discussion Topics

1. Why were the various "bees" popular social events as well as useful activities?
2. Discuss the importance of the school in a community's social life. Is this still true today?
3. Why was the Fourth of July a major event on the frontier? Have any of the early celebration activities survived to the present?
4. What things do you think limited the amount of socializing which the homesteaders were able to do?

Vocabulary Building

Austere
"Bee"
Jew's Harp
Gala
Calico
Leisure
Sumptuous

TREES

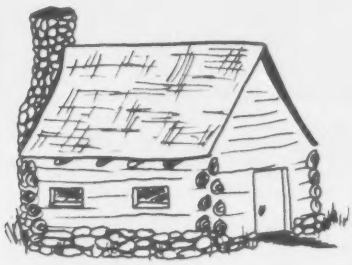


Elm
Oak
Rain
Aspen
Beech
Birch
Cedar
Maple
Poplar
Willow
Box Elder
Boxwood
Juniper
Tamarack
Ponderosa
Blue Spruce
Cottonwood
Douglas Fir
Yellow Pine

00184

How to Build a Log Cabin

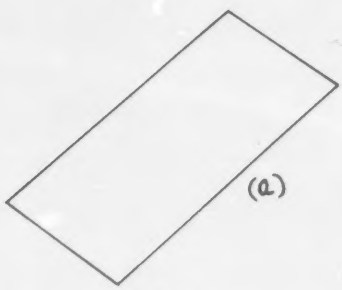
The log cabin was a popular type of home in the early days of our country. It was simple, functional, and comfortable when properly built. Below you will find directions for making a model of one type.



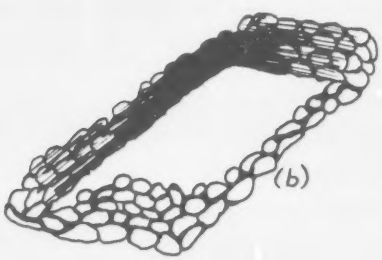
MATERIALS:

Play Clay (see the recipe in the "Soldiers and Forts" section), white glue, fine sand and pebbles, brown construction paper, rule, scissors.

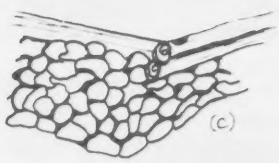
PROCEDURE:

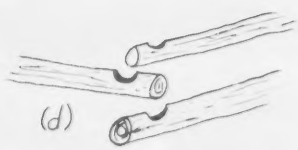


1. Decide on the size of your cabin. (a simple rectangle).

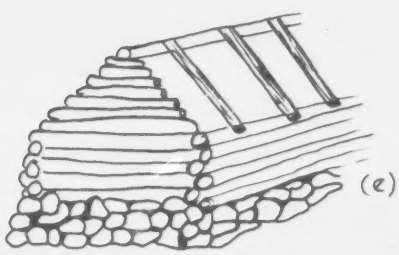


2. Build your foundation of stones glued together. The glue may be plain or have a little sand mixed in. The ends should be slightly higher than the sides. (b)
3. Using the Play Clay Recipe, make enough "logs" to build your cabin. It will dry a lighter color so start with a very dark brown. Plan to leave openings for windows and doors where desired.





4. Begin building up your cabin starting on the sides and working your way up. (c)



5. The ends of the cabin should be built up to an angle in order to support the roof. (e) Support beams may be left out or made of sticks.

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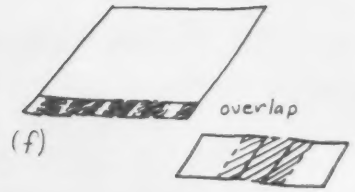


6. A fake shingle roof may be made from brown construction paper. Cut small irregular rectangles from the brown paper. Start at the bottom edge of another sheet cut the size of your roof. Layer the pieces brick-fashion. Be sure to overlap. (f)
7. Glue your roof securely in place. (g)
8. Porches and stairs may be fashioned from these same materials. Use your ingenuity!
9. See "How to Build a Chimney" to finish off your cabin. Happy Pioneering!

How to Build a Chimney

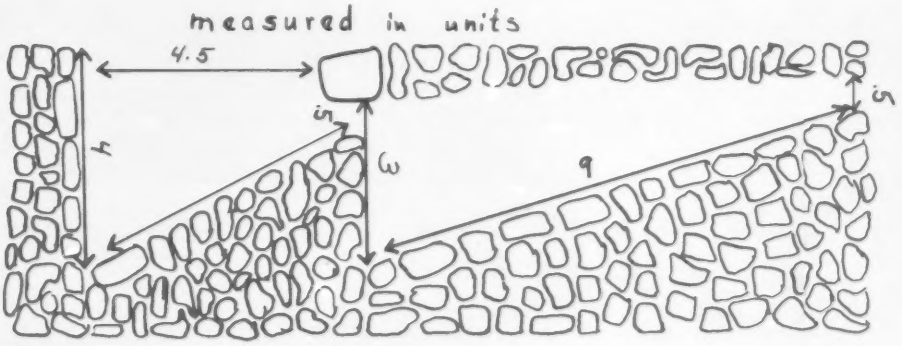
Since there were no furnaces in the era of the log cabin, a chimney was needed. Chimneys served the two-fold purpose of heating and a means for cooking. However, building one is not as easy as it sounds. It must be constructed so as to "draw" the smoke upwards and not allow it to fill the cabin. The chimney below is just one of many designs.

MATERIALS:

white glue, sand, pebbles

PROCEDURES:

Build in a horizontal position in the same general shape and proportions as shown.



, **The Foxfire Book**, Eliot Wigginton, ed. Garden City, 1972.

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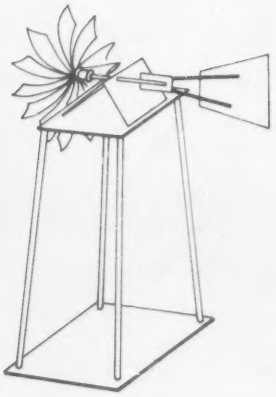
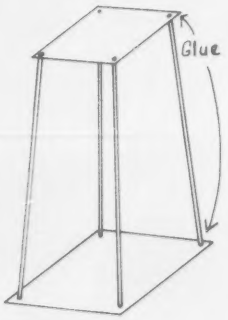
How to Build a Windmill

The wind was one of the first natural elements to be harnessed for its energy. Water, necessary for life, was often underground and had to be pumped. Thus, the windmill was invented. The wind turned the wheel which operated the gears that ran the pump to raise the water. Here is a simplified version.



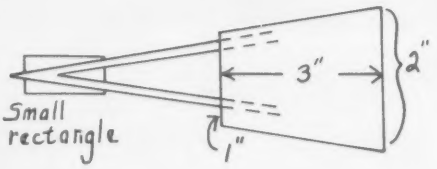
MATERIALS:

three coat hangers, rule, matt knife, black spray paint, wire cutters, matt board, small hole paper punch, soda pop can, scissors, compass, protractor, white glue, small spool.



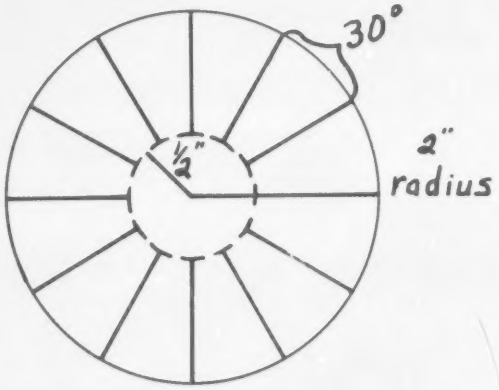
PROCEDURE:

1. Cut four 7-inch pieces of coat hanger. Cut one matt board 2½" square and one 3½" square. Punch holes in all corners. Glue together. You will have to prop it up until the glue dries **thoroughly!**

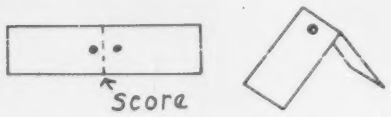


2. Cut tail out of matt board. Cut wire 6" long and bend into a "V". Also cut a small rectangle 1¼" x ½". Glue together.

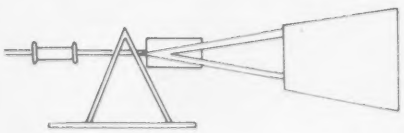
3. Make prop of mill from a flattened soda can. Scribe the pattern and cut out on solid lines. Punch a hole in the center a little larger than coat hanger wire.



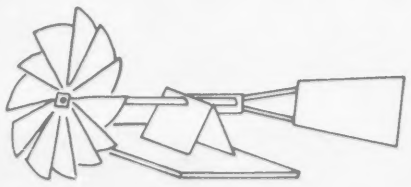
4. Cut a piece of matt board 4" x 1". Score at 2" and bend to make an inverted "V". Punch holes as shown.



5. Cut a wire 4" long. Insert through and glue to tail. Place spool ¼" from other end and glue in place.



6. Thread wheel on next. Glue a small scrap of cardboard over the end to keep the wheel from slipping off.
7. Attach this structure to your tower. Dry thoroughly. Spray paint black.



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How to Make Jelly

There's nothing like "homemade." And the following recipe is easy enough to do on a hot plate in the classroom. It may take a little time, but —Oooh— is it worth it!

MATERIALS:

Large pot, spoon, pectin, fruit of your choice, sugar, cheesecloth, jelly jars, paraffin wax

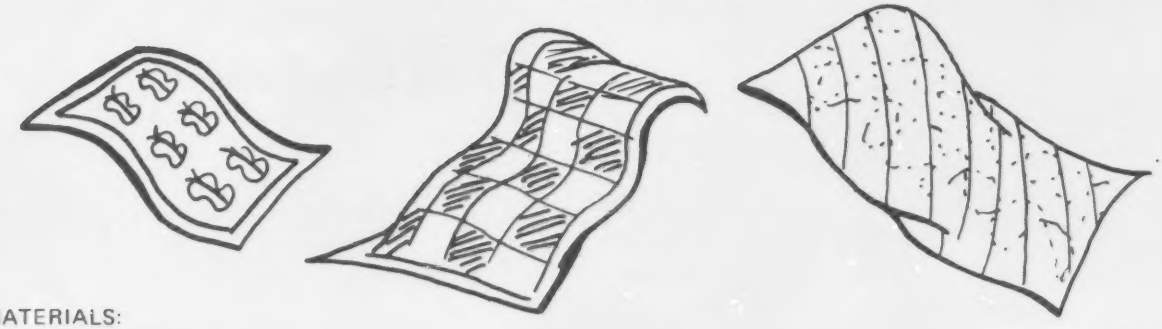
PROCEDURE:

1. Any fresh fruit can be used for jelly. Raspberries, blackberries, barberries, grapes and plums all make good jellies. Fruits should be fresh, just ripe, or a little under ripe.
2. Larger fruits should be washed, stemmed and cut into quarters. Cover with water and cook until tender. Other fruits should be mashed and only a little water added. Cook until juicy.
3. Make a bag of several layers of cheesecloth. Fill and tie securely. Let juices drip through into a bowl - do not squeeze since the juices will not be clear - until it stops. Add a small amount of water to the pulp in the bag, reheat, return to bag and squeeze through.
4. In an enameled kettle, boil the juice rapidly for five minutes. Then add ¾ to 1 cup sugar for each cup of juice and pectin (according to directions on the package). Boil rapidly until the jelly point (point at which it will stiffen when cold) is reached. This temperature is 8 degrees F. above boiling point or 220 degrees F. at sea level.
5. Boil jelly glasses gently for five minutes. Keep hot. Place sterilized spoon in the glass to prevent cracking. Skim off froth, then pour the jelly into jars filling to ½" from top. Pour a tablespoon of melted paraffin over the top. Add more paraffin when cooled.

NOTE: two pounds or four cups of prepared fruit makes two cups of juice; two cups of juice with 1½ cups of sugar makes two cups jelly.

, **The Settlement Cookbook.** New York, 1965.

How to Make a Quilt

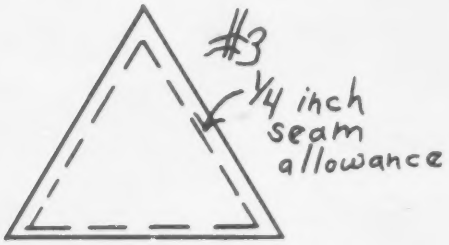


MATERIALS:

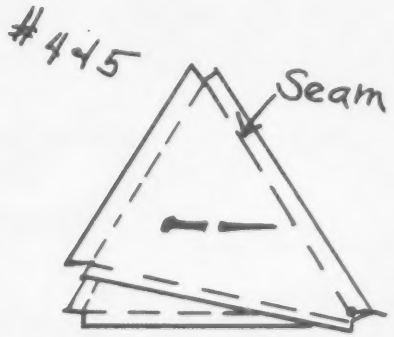
Ruler, scissors, scraps or new material, backing material, needles and thread, iron, batting or fill.

PROCEDURE:

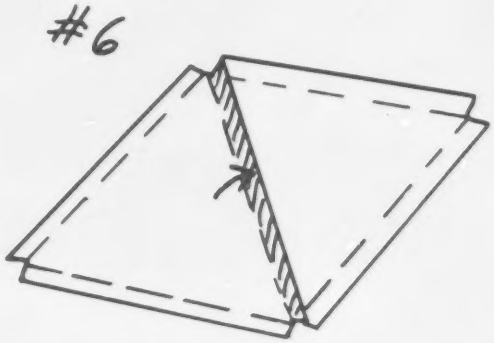
1. Wash all new material to remove sizing.
2. Iron all fabric.
3. Cut out shapes to be sewn together. Leave ¼" seam allowance.



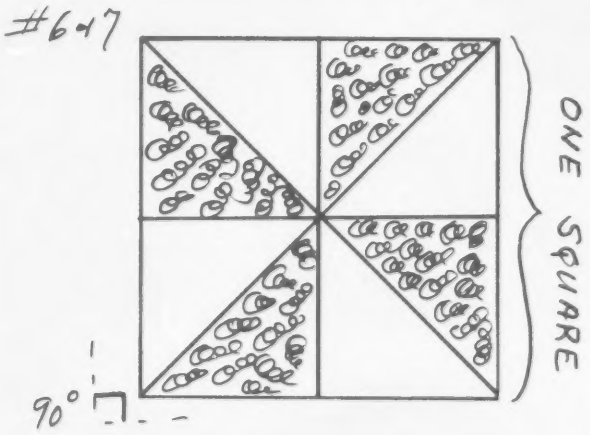
4. Place adjacent pieces together face to face.
5. Sew together using a running stitch and follow the pencil (dotted) lines as seam guides. Reinforce ends of seams by stitching over a few times.



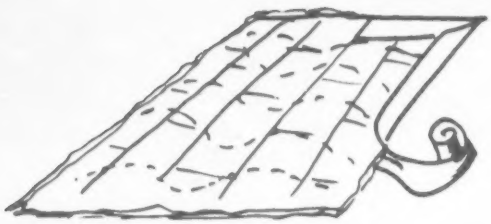
6. Press pieces, flattening the seam to one side. Shapes sewn together make the design of a square.



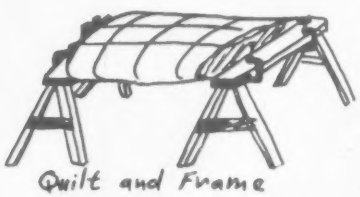
7. Block each square to be sure all corners are right angles. Do this by pinning the sides in place and placing a damp cloth over it. Press starting from the edges and working towards the center. Cool while pinned down.



8. Now you are ready to set the squares together. Arrange your design. Baste in place with long stitches. Stitch down. Iron as before.
9. This is the actual quilting part. It is the stitching together of the back, fill and cover. This can be done in a number of ways.
   a. Sew the top to the back. Use roll batting to fill and then stitch up the open end. Tack the layers together in a few places or with a quilting design as described below.



   b. Or (The old-fashioned way) - layer the three parts over a quilting frame or table. Be sure all is fastened in place. Choose a line pattern for your quilting design. Simple designs are easiest. A template may be used to repeat your quilting design. The actual stitching may be done by hand (as in a quilting bee) or by machine. The old-fashioned method requires a binding to finish off the edges. Use commercial binding, satin or homemade. Stitch in place by hand or machine.



Finished. Isn't it beautiful!

, **Woodstock Craftsman's Manual 2**, Jean Young, ed. New York, n.d.

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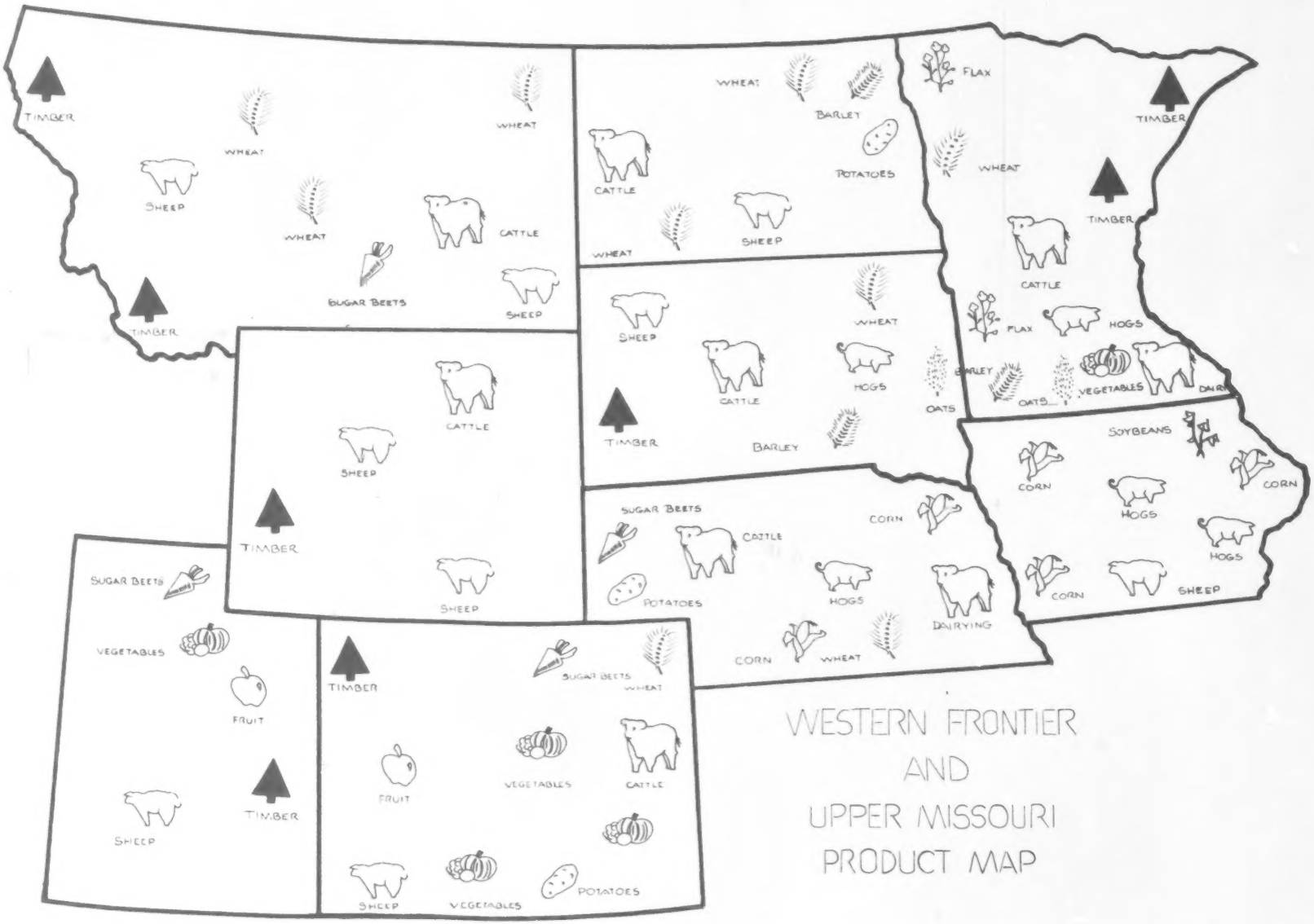

WESTERN FRONTIER AND UPPER MISSOURI PRODUCT MAP

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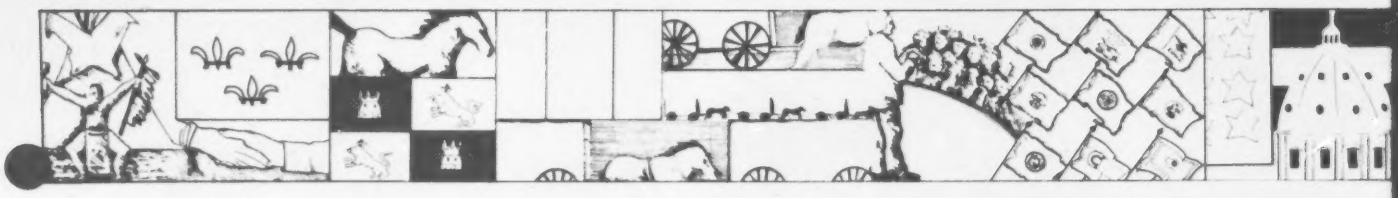


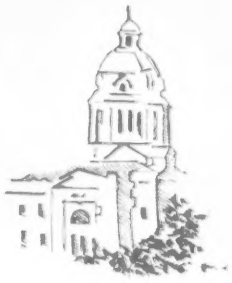
GOVERNMENT and POLITICS

CONCEPTS TO BE LEARNED

- A government exists in any nation or territory where people claim, and are willing to defend, their sovereignty. A government's primary function is to regulate the activities of the people who live within the region it controls, but at the same time that government should protect them and aid them in preservation and improvement of the culture.
- In the American tradition, government is "of the people, by the people and for the people." Taken literally, government is subservient to the people and the voting public. This dictates a functional political system based on the union of the people.
- The history of government and politics in the Western Frontier and Upper Missouri has been a story of acquisition of land, the resolution of conflicts among the people on the land and the gradual process of bringing the land and people into the nation's existing structure.
- One of the overriding concerns in the development of a governmental and political structure in this region has been the incorporation of American Indians into the system which guarantees "life, liberty and the pursuit of happiness" for all peoples.
- Factors that have complicated the move from acquisition through territorial expansion to statehood were: the application of "colonial policies" to the region west of the upper Mississippi by the U.S. government; the acknowledgement of the governmental rights of Indian tribal leaders; the violation of treaties; the political and economic activities realted to the American Civil War; the government subsidy of economic enterprises such as the railroads; and, ultimately, the vastness of the region and its sparce population.
- Government and political activities which have enhanced the development of the Western Frontier and Upper Missouri include: the allocation of funds to aid in economic and commercial ventures in the region; the placing of federal troops in the region to "maintain the peace"; the passage of federal legislation that provided for homesteading, reclamation and conservation; and the exercise of controls over "big business" and resource exploitation in the region.
- Political pressure brought to bear by such organizations as the Grange, and the People's Party, and the various industrial and agricultural "blocs", have helped westerners to gain voice in the federal government.

SUGGESTIONS FOR ACTION-CONSTRUCTION ORIENTED PROJECTS

- Make a bulletin board display of the states in the Western Frontier and Upper Missouri, using yarn to show the outlines of the states. In each state, place pictures of the capitol building, flag, tree, motto, flower, bird and state nickname. (Much of this information is contained in one of the Landmarks in this section).
- Draw a chart that shows the representatives, senators and governors for each of the states in the region; indicate their political affiliations and, if possible, try to get pictures of them. Add other information - - when elected, how many years they have served, etc.
- Make a list of "firsts" for your state government: who was the first governor (territorial and state), first legislators, first capitol, etc. This information might be displayed on a chart or bulletin board.
- Make a map of your state showing the location of state institutions such as colleges, capitol, penitentiary, hospital, etc.
- Build a mural or bulletin board showing pictures of important Indian leaders who served the various tribes in the region - - Chief Joseph, Crazy Horse, Black Kettle, Wovoka, etc.



USING THE "HOW TO PROJECTS"

- Using the "How to Make a Jigsaw Puzzle" instructions, make a puzzle of your state. Either cut out along county lines, or cut random patterns.
- "How to Make a Model of Your State's Capitol Building" is a fun exercise for a small group.
- Make a calendar using pictures of your county and city buildings, or of some local elected officials.
- A number of commemorative stamps have been issued which relate to states, leaders, centennials and major events. "How to Make a Stamp Collection Display" is a good way to present these.

SUGGESTIONS FOR LISTENING-OBSERVING ACTIVITIES

- Trace the history of your state from its acquisition by the United States through the territorial phase to statehood. How many flags have flown over its land? Discuss "turning points" that could have led your area to belong to another nation. What language would you be speaking if that had happened? (speculative and reflective thought)
- Invite an American Indian leader who can speak about the governments of Indian peoples and their viewpoints on the U.S. government treaties which placed them on reservations. These are controversial concerns, but if handled carefully, they can bring about understanding of some of the current problems facing us as a nation. (speaker-discussion)
- Ask a political science teacher or legisaltor to speak to your class about the problems of living in a state with limited population. How does the representative form of government work for us? Do our representatives speak for our people as well as those from more populated states speak for their constituents? (speaker-inquiry)
- Why has it been essential that the government impose regulations on "big business" activities in the Western Frontier and Upper Missouri? Who is the government protecting, and from what? (inquiry and analysis)
- Examine a list of committees in state legislatures and Congress. What are the functions of these committees? Who represents your community? Are there any "powerful" political leaders from you area? (information seeking and investigation)

SUGGESTIONS FOR RESEARCH-WRITING REQUIREMENTS

- Compile a list of governors who have served your state. Write a short biography of each. (This is a good small group project.)
- Similarly, try to find records on local government officials - - mayors, law enforcement officers, postmasters, etc.
- In many states there are exciting stories about "frontier justice," and the conflicts between peace officers and outlaws. Make this into a theme, report or pagent; use historical vignettes.
- One of the most unique political histories in the region, or the nation, is that of Wyoming. Its history contains many political "firsts" for women: first state to allow women to vote, first woman justice-of-the-peace, etc. Search for facts concerning these women, and other women who have served your state and region.
- Much of the history of the frontier is directly related to treaties with Indians. Assign a small group to study treaty making, and the treaties which were drawn up in the region. Who were the leaders? What were the conditions of the major treaties?
- Land ordinance legislation set aside "school land" in each township. Get a map of your county and locate the school lands. Have there been school houses on any of these sections? Try to find out how tax money received from school lands is used in your state.
- Compile a list of some famous political leaders from the region--George McGovern, Hubert Humphrey, Mike Mansfield, George Norris, etc. Ask your students to prepare reports on each of these for class presentation.

AMERICAN ISSUES FORUM ACTIVITIES

- Issues concerning government and politics permeate all designated American Issues Forum topics.
- The third month topic, **Certain Unalienable Rights,** deals with basic freedoms. Central to these issues is the Bill of Rights in which early national leaders identified freedoms that citizens should have. Discussions should be held about the freedoms and arguements that have been made concerning them over the past two centuries.
- The fourth month topic, **A More Perfect Union,** relates to legislative and executive powers of the American government. Of particular importance to frontier people was the issue of "By concert of states" (the fourth week theme). What have been the powers extended to local and state governments? If we are going to be free and equal under the law, can we afford to be governed by dissimilar local rules?
- An issue pertaining to the sparsely populated Western Frontier and Upper Missouri is equality in representation. Is the voting power of an agrarian state as great as that of a heavily populated, industrial state?
- Why are some states and regions rich, and others poor? Should the resources of the region be exploited for the "national good?"
- The rights of American Indians are important in this region. When did Indians become citizens? What are the concerns of these citizens? How can we deal with the Indians' concerns in our time, so as to attain national unity?

SUGGESTIONS FOR RESOURCE REFERENCES

Teachers

Paul W. Glad, **William Jennings Bryan, A Profile.** New York, 1968.

Earl Pomeroy, **Territorial Government.** Seattle, 1947.

Norman L. Zucker, **George W. Norris, Gentle Knight of American Democracy.** Urbana, 1966.

Students

Harold Faber, **From Sea to Sea: The Growth of the United States.** New York, 1967.

Harry E. Neal, **Diary of Democracy.** New York, 1962.

World Book Encyclopedia, Field Enterprises Educational Series. (Look up information on individual states, government, political parties.)

Use state history books as references for more detailed information on government and politics.

GOVERNMENT AND POLITICS

Government for any territory or nation exists because leaders claim and defend the prerogatives of sovereignty. Primary functions include the regulation of the activities of the people who live within the territory or nation it controls, defense against invasions, and the preservation and improvement of the culture that the government represents.

The first governments between the upper Mississippi River Valley and the Interior Basin were established by prehistoric Indian tribes. Sedentary, farming tribes characteristically set up stable systems, governed by hereditary leaders. Working with medicine men, the chiefs maintained tight controls over their societies to perpetuate a stratified class system, elaborate religious practices and defense works to protect the people of their villages against raids and invasions from neighboring tribes. Nomadic, hunting groups lived under more resilient, flexible systems, led by men who maintained their positions both because of their heredity and their individual initiative and success. This life-style permitted a greater degree of individualism and social mobility, for rewards came to men who distinguished themselves on the hunt, or during wars with neighboring tribes. Both types of govermnents functioned under rules created by councils comprised of representatives from the various bands in the tribes. Most chiefs possessed strong prerogatives, but they normally made major decisions only after consultation with sub-chiefs, councilors, medicine men and military leaders.

The first challenge to the sovereignty of Indian leaders in the region came during the 1630's, when Jean Nicolet, explorer-interpreter for colonial New France, entered the territory of the Winnebagos in Wisconsin and made inquiries about the Sioux, who had their headquarters in northern Minnesota. Like other European colonizing groups, the French assumed the right of sovereignty over as much New World territory as they could claim through occupancy, and defend against intrusions by other European imperialists. During approximately a century following the expeditions of Nicolet, vanguardsmen, such as Pierre Esprit Radisson, Sieur des Groseilliers and the Verendryes, asserted French rights to an indistinct area from the upper Mississippi Valley as far west as the Rocky Mountains, and the French continued to claim that region as part of New France until their defeat, and explusion from the continent, by the British at the close of the French and Indian War (Treaty of Paris, 1763).

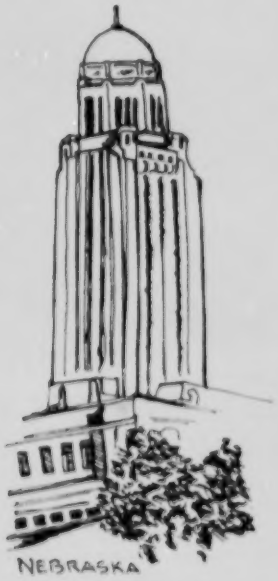
To prevent lands west of the Mississippi River from falling under the control of the British at the War's end, French diplomats ceded a vaguely defined area west of the Mississippi River called "Louisiana" to Spaniards, in a secret agreement during 1762. The Crowns of France and Spain were tied to each other by Kings of the Bourbon Dynasty, by a succession of royal "family compacts" between the Bourbon Kings of France and Spain and by their cooperation in a long succession of wars against the British. From appearances, the 1762 agreement provided that Spaniards would retain control of Louisiana only until French leaders found it possible to take it back and defend it. Accordingly, Louisiana was under Spanish control until 1800. Then Napoleon Bonaparte recovered it for France in the Treaty of San Ildefonso.

Napoleon claimed Louisiana for only three years. Due to unfavorable turns of events in the West Indies, plus the pressure of affairs back in Europe, Napoleon sold Louisiana to President Thomas Jefferson for 80,000,000 francs (approximately $15,000,000), and it has been part of the United States ever since.

At first, Indian tribes and confederations in Louisiana did not know that their own sovereignty was in jeopardy, and those that occupied the

northern reaches were convinced by British agents, who entered the Territory from Canada with both political and commercial purposes in mind, that it was possible to resist control by the United States. U.S. explorers informed tribal leaders that they occupied land within the territorial boundaries of the United States, but declarations by the explorers meant little to chiefs until the end of the War of 1812, and the explusion of the British. Then, a year after the Treaty of Ghent, Sioux leaders were assembled at Portage des Sioux, near the confluence of the Mississippi and Missouri Rivers, where they were asked to affix their marks to treaties by which they agreed to "perpetual peace and friendship," and to "acknowledge themselves to be under the protection of the United States." Ten years later numerous Sioux leaders signed other treaties, whereby they "admitted" that they lived in the "territorial limits of" and acknowledged the "supremacy" of the United States. Subsequently, similar agreements were signed by leaders in other parts of the region, and the United States began to assert its sovereign authority from the Mississippi Valley to the Interior Basin.

At the same time, federal officials acknowledged the authority of Indian tribal leaders, inasmuch as officials and chiefs negotiated treaties (nearly 400 between the years 1778 and 1871). The negotiation of treaties implied the recognition of sovereign rights by both the Indians and non-Indians that signed them. Moreover, beginning during the administration of George Washington, the United States government acknowledged the existence of "Indian Country." Even though Supreme Court Chief Justice John Marshall regarded Indians as "domestic dependents," other federal officials continued to treat leaders across "Indian Country" as sovereigns until Congress called an end to treaty making in 1871, and began to create policies to govern Indian affairs solely by passing laws.



At the same time, beginning in the year of the purchase of Louisiana, 1803, officials applied the "colonial policies" which had been created during the 1780's to the region beyond the upper Mississippi River Valley, and through the course of the next century asserted the right to operate governmental institutions wherever Indian claims to lands along the frontier were extinguished by treaties. The Northwest Ordinance of 1787, passed by the Congress of the Articles of Confederation, set down rules to regulate the transformation of raw, frontier territories into states in the Union. After defining geographic limits for a frontier area, the government created "organized territorial government" by appointing a governor, a secretary and several territorial judges. People who moved into the territory to settle were guaranteed civil rights together with administrative and judicial services, until the adult male population reached 5,000. At that point, voters

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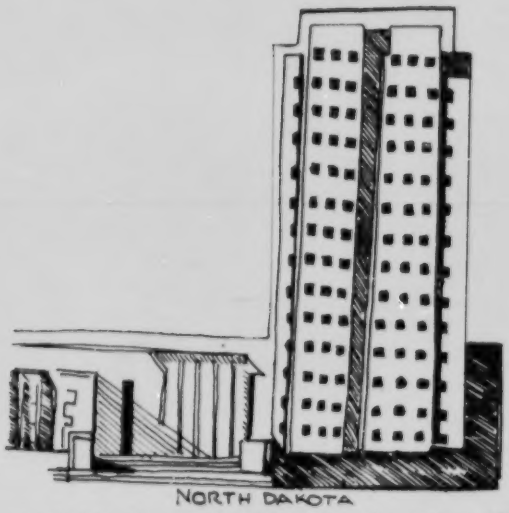
(adult males) were at liberty to create representative government: to elect a territorial legislative assembly (lower house); to nominate a list of candidates for a legislative council (upper house), from which Congress made appointments; and through a joint session of the territorial assembly and council, to elect a "delegate" to Congress, who could introduce legislation and promote territorial interests, but who could not cast a vote like the U.S. Representatives with whom he sat. This system of government made rules, subject to congressional approval, to govern the territory until non-Indian population reached 60,000. Thereupon, the people of the territory were permitted to call a constituent assembly, write a constitution and request statehood. Every state in the region under study came into the Union through this process.

COLORADO

Along with rules to create systems of government on the frontier, Congress made regulations for the use of land and other resources. The Land Ordinance of 1785 established guidelines for the survey of frontier lands, and for their sale to individual citizens and groups. Each raw frontier was surveyed into "ranges," which in turn were subdivided into "townships" containing thirty-six square miles of land. Each square mile, or "section" of land, was comprised of 640 acres. Under the terms of the Ordinance of 1785, individuals or groups could purchase as little as one section or as much as a township, at the minimum price of one dollar per acre.

The checker-board appearance of much of the area under study remains as evidence that the survey techniques established in 1785 have been employed. Rules governing the distribution of land, however, were changed many times over the years. From time to time, Congress offered larger acreages to special groups, and donated large tracts to corporations as encouragement for the construction of railroad lines. Congress also



NORTH DAKOTA

responded to the needs of individual settlers. The Preemption Act (Log Cabin Act, or Squatter's Act) of 1841 gave any "squatter," who had taken a farmsite for development before the area in which it was located had been surveyed and offered for public sale, first chance to buy up to 160 acres at a price of one dollar and twenty-five cents an acre. The Homestead Act of 1862 permitted any bonafide settler to gain patent to the same amount of land by paying fees amounting to about thirteen dollars, and occupying his farmsite for five years. The Homestead Act was changed from time to time. It was abused by people who had no intention of tilling the soil. Yet, it functioned to encourage the settlement of vast tracts of land in the region by bonafide, agrarian settlers. It also inspired the formation of a rural culture rooted in individualism and self-sufficiency. "Bonanza Farming" threatened the system during the last quarter of the 19th Century, and the consolidation of homesteads by

SOUTH DAKOTA

wealthy absentee owners or corporations has undermined the homestead plan in recent years. Its effects linger, nevertheless, to give the culture of the area a distinctly western, individualistic agricultural flavor.

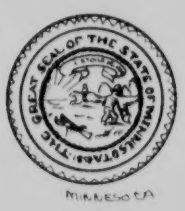
Congress passed additional laws pertaining to the use of land and other resources that have had effects upon the lives of people in the region. At the suggestion of such advocates of land reclamation (irrigation) as John Wesley Powell, Congressmen began to investigate western water resources in the year 1888, then passed the Carey Act, in 1894, offering up to 1,000,000 acres of land to any state that would promote irrigation and settlement. After it became evident that the Carey Act would not produce the desired effects, they passed the Reclamation (Newlands) Act of 1902, authored mainly by Francis Newlands of Nevada, to create a fund to pay the cost of the construction of massive flood control, irrigation and hydro-electric developments along major rivers. Subsequent land legislation included enlarged homestead acts during the first decade of the 20th Century; a Grazing Homestead Act during the World War I period; and laws to govern grazing on land reserves set aside by the federal government.

Congress has passed numerous laws for the purpose of conserving western resources for economic use, and of preserving them for aesthetic reasons. For example, an act of 1872 created Yellowstone National Park, to preserve the natural beauty and wild life in the northern Rockies for future generations to enjoy. The Forest Reserve Act of 1891 commissioned the president to set aside forest reserves to prevent their destruction by lumbermen. The National Park Service Act of 1916 drew parks and monuments together under a special agency in the Interior Department. Other acts of Congress prevented the ruthless exploitation of oil resources, coal reserves, etc.

Western individualism has suffered somewhat from federal controls, but it has never been destroyed. Indeed, it has survived as one of the most visible features in western economic life, and it has fostered the creation of various systems

of local government to function along with federal, territorial and state agencies. During territorial days, cattlemen's associations sometimes operated as near-sovereign forces where federal officials were not yet prepared to govern. The Wyoming Association, though an extra-legal organization, not only attended to the needs of cattlemen, but also asserted police power, ran its own courts and rendered its own punishments. Legendary figures, such as Wild Bill Hickock of the 19th Century, and Two-Gun Hart in the 20th Century, gained fame for the same reason. Frequently, in mining towns, cattle towns and farming communities, locally-appointed enforcement officers teamed up with federal marshals to assert police power. Adult citizens assembled to make laws, to try offenders, and to dole out punishments. To one degree or another, this happened from the communities of eastern Iowa and Minnesota to the

00197

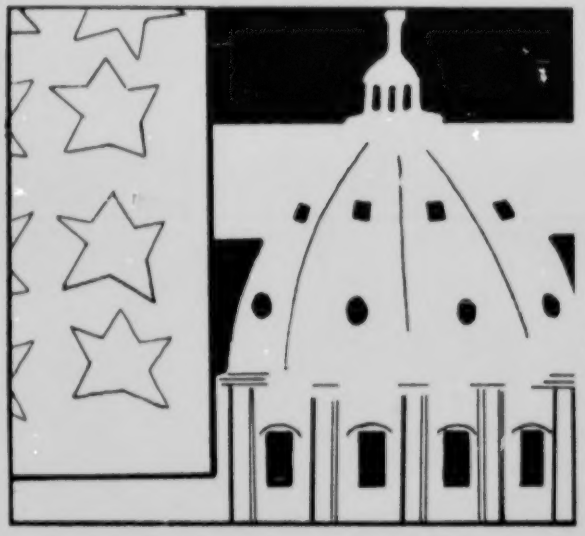


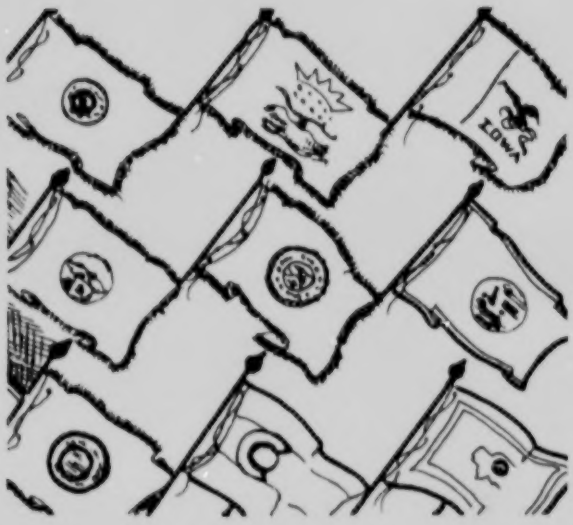
mining centers of western Montana, as federal, state, county and municipal governments matured. The commitment to local control over governmental affairs lingers in the western states today: in county systems of property taxation as an alternative to state-wide graduated income taxes; through authority vested in local magistrates whose perception of law is as questionable as their qualifications for office; in local control of public education and many other vital aspects of government.

There is irony in the fact that responsibility for the "current of socialism" that has effected the political system of the entire country in the 20th Century can, to a large degree, be traced back to the very rugged individualists who settled the West in the last half of the 19th Century. After western farmers learned that collective bargaining could defend them against exploitation by industrial "barons" from the East during their experiences with the Granger Movement and the Greenback Party, they teamed up with silver miners in the Populist Movement (Peoples' Party), and called for federal intervention to save them from potential ruin. They demanded "big government" to save them from abuses at the hands of the "barons" of "big business." The Omaha Platform of the People's Party, mentioned in the narrative on Agriculture, spelled out particular changes desired by western farmers and miners. Nearly all of their demands have materialized into federal policies in the 20th Century.

It should be remembered that Populist leaders issued demands for government intervention on behalf of their local constitutents and that such appeals were part of American frontier tradition. On many previous occasions, similar groups had called for official assistance when eastern politicians and monied interests ignored their needs. For instance, Nathanial Bacon led a militia force from the Virginia piedmont against the colony's royal governor, William Berkeley, in the 17th Century; the "Regulators" of western North Carolina fought sheriffs at Alamance Creek, just prior to the American Revolution; Tennessee pioneers seceded from the Union and set up the State of Franklin following the Revolution; Daniel Shays led a revolt against creditors in Massachusetts; the "Whiskey Boys" of western Pennsylvania challenged the army of the United States during George Washington's administration, and so forth. Like many other frontier groups in earlier times, Populists rebelled against conditions beyond their control, took their case to the polls and attempted to enlist federal assistance to protect them from "oppression" by eastern industrial "barons," middle men, railroaders and others. Populism was a call for help, not a movement to encourage the surrender of local control over governmental affairs.

Devotion to local control, first established in the United States in "town meetings" along the coast of Massachusetts in the 17th Century, has probably remained stronger in the states between the upper Mississippi Valley and the Interior Basin than in any other region of the United States. Southwestern governments share this tradition to an extent, but it has been compromised by the infusion of the Spanish traditions of centralism and patronism. Political systems in the states along the Pacific Slope have, almost from their establishment, been subjected to influences of commercial and industrial leaders, who have undermined local control. In contrast, governments along the Great Plains and in the Rocky Mountain region have been more isolated from outside forces, and have been able to preserve a commitment to localism in keeping with American frontier tradition.

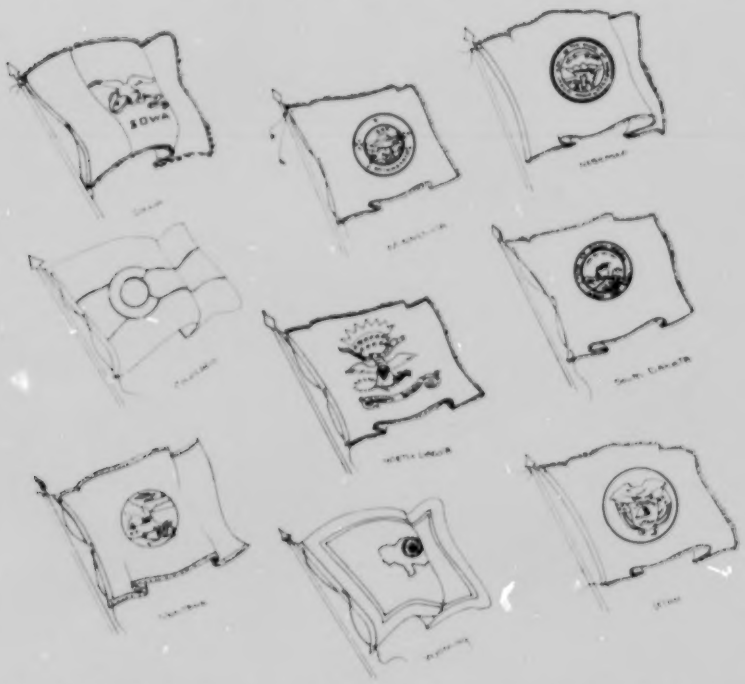




Since the turn of the 20th Century, local control over governmental affairs has been threatened by modern conditions. The acceptance of soil conservation services has caused the surrender of the right to govern land-use planning at the local level; the use of federal funds to support the construction of roads has required submission to federal "beautification" standards; applications for federal funds for use in urban development have curbed the freedom of towns and cities to manage their own affairs. Yet, the majority of the people in the region have retained dedication to localism in government to a point of criticism for their "reactionary" proclivities - - even though that dedication represents one of the principal legacies of American heritage.

00139

From Territory to Statehood



Most of the land included in the Western Frontier and Upper Missouri region became part of the United States at the time of the Louisiana Purchase; only Utah and sections of Colorado, Wyoming and Montana were added through other acquisitions.

Following expeditions led by such explorers as Lewis and Clark, and Zebulon Pike, and the penetration of the region by groups of pioneers, it was divided into territories according to the terms of the Northwest Ordinance. Most of the organized territories in the region experienced unusual developments while they were in existence. At various times, parts of Montana, for example, were included in the Territories of Missouri, Nebraska, Dakota, Oregon, Washington and Idaho. Sometimes the issue of slavery influenced the formation of territorial governments. Utah achieved territorial status through the Compromise of 1850. Nebraska became a territory through an inter-sectional compromise, under the terms of the Kansas-Nebraska Act of 1854. This Act resolved an explosive debate over slavery with the provision for "popular sovereignty."

The process by which a territory became a state has been described in the narrative on Government and Politics. The first state in the Western Frontier and Upper Missouri region was Iowa, which entered the Union "free" in 1846, and within fifty years all nine states had achieved statehood. Minnesota entered the Union in 1858, whereupon preparations were begun for the creation of Dakota Territory (1861). Parts of Wyoming and Montana were included in Dakota Territory, as were both the present states of North and South Dakota. By that time, parts of Colorado belonged to Utah and New Mexico Territories, because of the terms of the Compromise of 1850, and a few years later, in 1864, Montana Territory was created out of Idaho Territory. Then statehood came to Nebraska in 1867; to Colorado in 1876; to North Dakota; South Dakota and Montana in 1889; and to Wyoming in 1890. Utah was last, in 1896, because Congressmen had refused to allow statehood until the Mormons declared an end to the institution of polygamy. The peoples of two states in the region remember special events that accompanied their admission to the Union. Colorado was the Centennial State, in 1876. Wyoming became the first state to allow women to vote by writing a provision for women's suffrage into the original constitution.

At the time of admission, all states in the region set up bicameral, or two-house, legislatures, but, since 1934, Nebraska has had a unicameral, or one-house, legislature. Today it is the only state in the United States with this form of legislative government.

Presidential election returns reveal that since admission, Democrats have been in the majority in the nine states only five times (1912, 1932, 1936, 1948, 1964); Republicans have normally

been in control. The influence of the Republican Party has been tempered by the appearance of Democratic governors, senators and representatives from time to time, as well as by the strength of Democrats in state legislatures. Accordingly, politicians have learned that it is impossible to take the conservative outlook of voters for granted. Constituencies have been especially prone to cross party lines during periods when reform movements have been in progress at the national level - - the Populist Era, the Progressive Movement, the New Deal Period and the "troubled sixties." Partisan lines have also been vulnerable due to the appearance of organizations to represent special interests, from time to time. The Nonpartisan League attracted voters of North and South Dakota to socialistic programs early in the 20th Century. The coalition of farmers and laborers in the Minnesota Democratic Farm-Labor Party has posed a challenge to Republicanism, and so on.

Individualism and geographic isolation, plus the absence of extensive industrial and urban development, have nurtured prefererice for local control over governmental affairs in the states of the region, regardless of party affiliations. Acceptance of federal funds for highway construction, education and conservation and other improvements has undermined local control to some extent. Yet localism in government has survived, and caused outsiders to brand the states in this region as "reactionary" - - as anomalies in a nation of states that has drifted rapidly toward social welfare and centralized government.

Discussion Topics

1. Discuss the issue of slavery in the formation of territories in the region. Why do you think this was a major concern of Congress?
2. Find out more about the procedure for gaining statehood. What things were involved in your own state's admission to the Union?
3. Make a study of voting trends in your state since statehood was achieved. Study state as well as national elections.
4. Why is local control still important to government in the region? Discuss how the acceptance of federal funds for projects has influenced local control.

Vocabulary Building

Bicameral
Unicameral
Suffrage
"Popular Sovereignty"
Tempered
Anomalies
Constituencies

STATE NICKNAMES

Listed in the lefthand column are states along the Upper Missouri and Western Frontier. Pair them with their nicknames in the righthand column.

1.	Minnesota	a.	Buckeye State	j.	Sioux State
2.	Utah	b.	Prairie State	k.	Centennial State
3.	Montana	c.	Hawkeye State	l.	Beehive State
4.	Nebraska	d.	Coyote State		
5.	Colorado	e.	North Star State		
6.	Wyoming	f.	Badger State		
7.	North Dakota	g.	Cornhusker State		
8.	South Dakota	h.	Treasure State		
9.	Iowa	i.	Equality State		

00201

Two Populist Leaders

As the Populist Movement grew on the frontier in the late 1880's and early 1890's, farmers were inspired by various leaders. Two of them who rose to national prominence were James B. Weaver of Iowa and Ignatius Donnelly of Minnesota.

Weaver was born in Ohio and studied at the Cincinnati Law School. After graduation he moved to Iowa to practice law, then served in the Union Army during the American Civil War. He was promoted to colonel after his gallantry in the Battle of Corinth (Mississippi, 1862). After the War, Weaver, who was a Republican, served as district attorney and an assessor for the internal revenue service in Iowa.

He then became a member of the Greenback Party, an organization that supported continued circulation of greenbacks, which had been issued as temporary war currency. Weaver was elected to Congress in 1878, and served as the Greenback Party candidate for the presidency in 1880. The Party platform of 1880 called for women's suffrage, a graduated income tax, regulation of interstate commerce and a more flexible currency system. Even though the planks in the platform were progressive, the Greenbackers received little support, and Weaver polled only 308,578 votes. He served two more terms in Congress and was one of the organizers of the People's Party. As its candidate for president in 1892, his serene personality balanced the emotional oratory of his colleagues, but, although he was a seasoned campaigner, many moderates felt that he was a radical, due to his long association with agrarian reform. Thus, Weaver received but 1,000,000 votes (9% of the total) and carried only Kansas, Nevada, Colorado and Idaho.

Ignatius Donnelly was born in Pennsylvania, and, like Weaver, he trained for a law career and then moved to the Midwest, where he entered politics and became lieutenant governor of Minnesota at age twenty-eight. He served in Congress from 1863 to 1869, and switched his allegiance from the Republicans to the Greenbackers. When the Populist Movement began to gain momentum, his brilliance as an orator and debator won support for the Movement among Minnesota farmers. Donnelly was influential also because he edited two political journals, the **Anti-Monopolist** and the **Representative**, and served in the Minnesota state senate from 1874 to 1878. Late in his public career the People's Party chose him to run as vice-presidential candidate. After that, he embarked upon a literary career, and his love for bold and controversial ideas led him to write **The Great Cryptogram**, in which he attempted to prove that Francis Bacon was the actual author of Shakespeare's plays.

By the time the Populist Movement had "lost its steam" in the early 20th Century, both Weaver and Donnelly had died, but they should be noted, first, for their contributions to the cause of agrarianism, and, second, as citizens of this region who gained recognition in national politics.

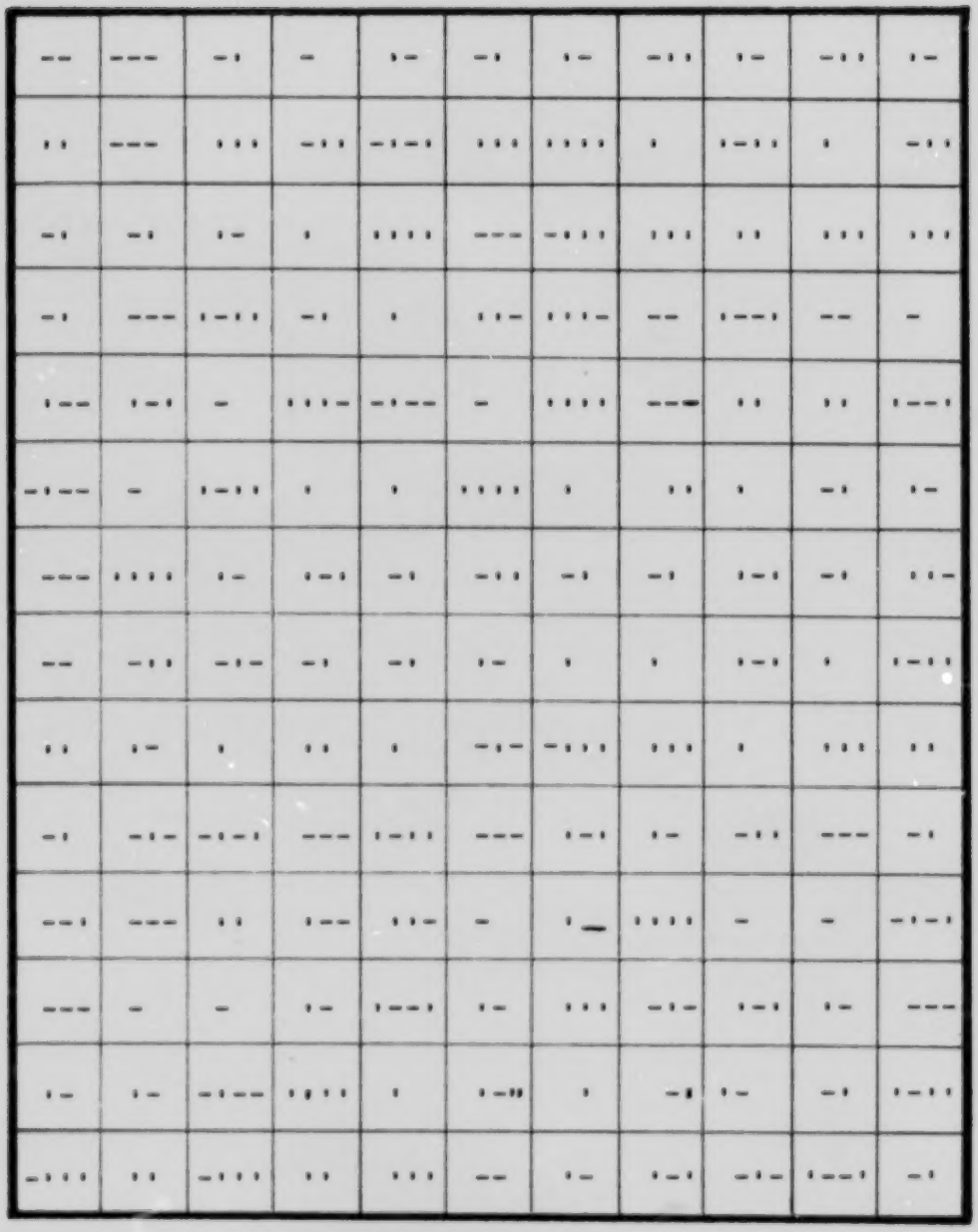
Discussion Topics

1. What similarities were there between Weaver and Donnelly's careers? Do you think their personalities were alike?
2. Look up more information on the Greenback Party. How did it lead to the Populist Movement?
3. See if you can find out how your state voted in the 1892 and 1896 elections. How many votes did the People's Party receive?

Vocabulary Building

Momentum
Gallantry
Serene
Oratory
Colleagues

STATES AND CAPITOLS IN MORSE CODE



Find the states and capitols in the code above. Look up Morse Code (the International Version) in World Book Encyclopedia.

COLORADO IOWA MINNESOTA MONTANA NEBRASKA
NORTH DAKOTA SOUTH DAKOTA UTAH WYOMING
DENVER DES MOINES ST. PAUL HELENA LINCOLN
BISMARK PIERRE SALT LAKE CITY CHEYENNE

00203

William Jennings Bryan and the Peoples' Party

The "Great Commoner" gained national fame because he gave expression to the needs and feelings of western farmers and miners during his candidacy for the Presidency in 1896. Born in Illinois, William Jennings Bryan moved to Nebraska as a young lawyer in 1878, a Democrat in a state normally controlled by Republicans. He had been influenced by the Granger Movement and the Greenback Party, which had been prominent political movements because they offered panaceas for the problems of down-trodden Westerners. Bryan studied the tariff issue and gave support to the "free coinage of silver." He sought a seat in the U.S. Senate in 1894, but was unsuccessful because Nebraska Populists were not willing to support a Democrat.

Populism (the People's Party) was the product of many years of agricultural unrest in the United States. Farmers in the Midwest and South had been suffering from a decline in profits and an increase in the costs of farm machinery and other manufactured goods since the Civil War. They blamed their troubles upon high interest rates, excessive transportation costs, high profits taken by merchants and middle men, and an inadequate supply of currency. Populism thrived among midwestern farmers who had earlier supported the Grange and the Greenback Party, and among western silver miners who advocated the unlimited coinage of silver by the federal government as a means of marketing all of the minerals produced in their mines. Populists created a national political party, with support from farmers and miners plus a limited number of industrial laborers attracted by planks in the People's Party platform included to win their support.

The principal panacea offered by the People's Party platform to solve the problems of western farmers and miners was one that advocated the "free and unlimited coinage of silver at the ratio of sixteen to one." For farmers this would result in the availability of a generous supply of "cheap money" - - dollars with real value of little more than fifty cents for use in the payment of debts; for miners it would mean an almost unlimited market for silver.

Other planks in the platform of the People's Party called for government ownership of railroads, a graduated income tax and direct the election of U.S. Senators. "As early as 1892 their Presidential candidate, James B. Weaver, had polled over a million votes; in 1894 the party won six seats in the Senate and seven in the House," according to Paul Glad in **William Jennings Bryan.** After his defeat in the 1894 Senatorial campaign, Bryan became editor of the Omaha **World-Herald** and used the newspaper as a forum through which to become a leader in the Populist Movement. He wrote editorials on the silver issue and made speeches before groups of farmers and miners across the southern and western states. He met with local leaders and attracted their support with his energy and sincerity. By the time of the 1896 Convention in Chicago, where Democratic leaders assembled to select a presidential nominee, he was probably better known to the delegates than any other candidate. An opportunity to plead his case came when he was asked to speak on the Party's position regarding the silver issue. During his famous "Cross of Gold" address, he spoke out "for silver as against gold, for the West over the East, for the hardy pioneers who

have braved all the dangers of the wilderness as against the few financial magnates who, in a back room corner the money of the world." He closed with the words, "You shall not crucify mankind on a cross of gold." Bryan's speech was so moving that the Democrats nominated him for the presidency the next day. Populists were asked to support the Democratic candidate. If they chose their own, they would split the western vote and ensure the election of conservative Republican William McKinley. To attract Populist support, the Democrats incorporated many of the planks of the People's Party platform into their own, such as free silver, and the regulation of railroads. Many members of the People's Party opposed fusion with Democrats, but Bryan's candidacy improved chances for victory, and the Populists endorsed him.

During the campaign, Bryan, who realized that big business and the press were against him, traveled 18,000 miles, made 600 speeches and addressed 5,000,000 Americans - - all in a time long before airplanes and television were available. Bryan attracted considerable support, but the power of the Republicans prevailed; McKinley won the election.

After Bryan's defeat in 1896, the Populist Movement went into decline. Economic conditions improved. Progressive Republicans appeared to promote many of the reforms that were advocated by the People's Party. Members of the two major parties began work on a better currency and banking plan, which soon resulted in the establishment of the Federal Reserve System. Westerners no longer needed a third party to protect their interests.

Bryan represented the Democrats in two more presidential elections, then served as Secretary of State under Woodrow Wilson until he resigned during 1915 in protest against the country's growing involvement in World War I. In the course of his thirty-year political career, he held the loyalty of millions of Americans, promoted such liberal causes as women's suffrage and put great energy into the movement for national prohibition. After enjoying great satisfaction for the ratification of the 18th and 19th Amendments to the Constitution of the United States, the "Great Commoner" embarked upon a crusade that tarnished his public image. During the Scopes Trial, in 1925, he supported the literal interpretation of the Bible in opposition to the theory of evolution with such incompromising zeal that many of his former followers turned away in disgust.

Although often criticized for his beliefs by "sophisticated people," Bryan should be credited for his years of service in the cause of reform. He was a "man of the people," in tune with the hopes and problems of rural Americans, utterly honest and devoted to the cause of the "common man." The nickname, the "Great Commoner," which he acquired during the campaign of 1896, appropriately portrayed the tenor of his public career.

Perhaps his greatest contribution to rural people in the West was the leadership he provided. He drew former Grangers, Greenbackers and other dissidents together in common cause, and the use of collective bargaining in defense of exploitation by eastern industrialists has carried over into modern times as rural Americans continue to voice their grievances and problems before various agencies in the federal government.

Discussion Topics

1. List the problems which led to the Populist Movement and the creation of the People's Party.
2. What method did Bryan use to make himself well known? How did he secure the presdiential nomination in 1896?
3. What is impressive about Bryan's campaign when we note that it took place in the 19th Century and not today?
4. Why did the People's Party decline in influence after the 1896 election? Did Bryan run for president again?

Vocabulary Building

Tariff
Forum
Fusion
Suffrage
Panacea
Tenor
Dissidents

The Gentleman from Nebraska

George W. Norris, who represented Nebraskans in Congress from 1903 to 1942, earned a reputation both in the U.S. House of Representatives and the U.S. Senate for his integrity and progressive outlook. He was credited with many legislative achievements during nearly forty years of public service.

A Republican, Norris was in Congress when the Progressive Movement began. At about the time he entered Congress, "muckraking" journalists were lashing out at men of wealth who controlled nearly every agency in the federal government. Quickly, Norris sided with reformers by joining "Insurgents" - - who comprised the Progressive wing of the Republican Party - - and by giving support to legislation designed to regulate business practices, increase popular participation in government and improve social conditions. He also was instrumental in a movement to reduce the power of the office of Speaker of the House, which at the time was occupied by Joseph Cannon, and as a reward for his central role in the "Insurgent" movement he became vice-president of the National Progressive League.

In 1913, Norris moved from the House to the Senate where he pressed for a graduated income tax and conservation legislation. When World War I began, he was one of only six Senators who opposed entering the fight against Germany.

During the early 1920's, he was active in such progressive organizations as the People's Legislative Service and the Progressive Conference, and after Robert F. LaFollette of Wisconsin died, in 1925, Norris was recognized as the principal leader of Progressive Republicans. His liberal inclinations caused him to support Alfred E. Smith, a Democrat, rather than Herbert Hoover, a Republican, during the presidential campaign of 1928. In his autobiography, **The Fighting Liberal,** he noted that Hoover and the Republican platform would "be a sad disappointment to every progressive citizen of the United States." Smith better represented the views of Progressive Republicans regarding the regulation of business practices by the federal government. Many "Stalwart" Republicans in Nebraska turned against him because he supported Smith, but he won election to a fourth term in the U.S. Senate, nevertheless, and became active in the 1931 Conference of Progressives, called to outline a program to deal with unemployment, agriculture, industrial stabilization, and public utilities. The next year he endorsed Franklin D. Roosevelt's candidacy because he felt that President Hoover had been "wrong on every vital issue confronting the nation."

After Roosevelt's inauguration, Norris fought the president's attempt to build a tight Democratic political organization, and helped to spearhead an investigation of the patronage practices of Postmaster General James A. Farley. In numerous other instances, however, Norris and Roosevelt worked closely together, as evidenced by the fact that Norris helped to write important New Deal legislation. He was principal author of the Tennessee Valley Authority Act of 1933, which brought under government control the use, conservation and development of the resources of the Tennessee River. The passage of this act was the result of more than ten years of work by Norris to establish legislation for the development of the Tennessee River hydro-electric capabilities, and to create competition between public and private

power producers for the purpose of reducing rates. In 1936, Senator Norris also co-sponsored a bill to create the Rural Electrification Administration in order to provide cheap electricity for farmers. The TVA and REA bills represented Norris' beliefs regarding the appropriate role of government in business affairs. Free enterprise should not be discouraged, but the people should be protected from economic oppression. Accordingly, it is the responsibility of government, he noted in **Fighting Liberal**, "promote the general welfare through judicious interference in the economy."

In Nebraska, Norris was one of the principal architects of a unicameral legislature, the only one-house state law-making body in the United States. He felt that the people of Nebraska had reached political maturity, and that two houses were no longer necessary. He campaigned for unicameralism in the general election of 1934, and the voters accepted his plan. The result has been reduced costs and improved efficiency in the legislative process in Nebraska.

In his 1936 Senatorial contest, Norris ran as an Independent because he had no desire to associate himself with either major party. President Roosevelt supported him, as he won re-election in a close race, and Norris returned the favor by supporting Roosevelt's controversial candidacy for a third term in 1940. Norris was honorary chairman of the National Committee of Independent Voters for Roosevelt and Henry Wallace. When the Senator ran for election the last time, in 1942, he put little effort into his campaign and was defeated by Republican Kenneth S. Wherry. The defeat came as a shock to Norris; he felt that it was "a repudiation of forty years of service." In fact it was not "a repudiation" of his service, but rather a result of his having left the Republican Party, and perhaps of the growing concern over international affairs.

At his death in September, 1944, Nebraskans looked back with pride to the political career of a man who for many years had seemed to personify the instincts and desires of the people he represented. Possessing a puritanical nature, Norris found excessive drinking repulsive and also opposed conspicuous displays of ceremony and wealth. His puritanical streak was tempered by a sense of humor, which showed itself at various times during his career. In a letter to a friend, Norris stated, "The truth is that my religion and my politics are one and the same . . . . Government in its truest sense, is only a method of bringing to humanity, the greatest amount of happiness and is founded, after all, upon the love of man for man."

Discussion Topics

1. What was the Progressive Movement in the government?
2. List some of Norris' important contributions during his long political career. Do any of them have an effect on this region?
3. Why was Norris considered an unusual politician? Why did he support Franklin Roosevelt, a Democrat, for president?
4. Compare and contrast George Norris and William Jennings Bryan. How were they alike, and how were they different?

Vocabulary Building

"Muckrakers"
"Insurgents"
Repudiation
Hydro-electric
Integrity
Conspicuous
"Stalwart"
Patronage

00207

Frontier Justice

On the American frontier, settlement frequently preceeded organized government. Problems arose between sheepmen and cattlemen over grasslands and water rights, and fights broke out between prospectors regarding mineral claims. When violence occurred, citizens banded together and made their own rules.

After establishing laws and penalties, isolated communities appointed justices of the peace. The justices were seldom familiar with statutory law, but they served to suppress frontier turbulence until territorial, state or federal courts were available. In the Western Frontier and Upper Missouri region, justices of the peace prevented anarchy in communities where range wars, rustling, claim jumping and robbery were common during early stages of development.

Range wars between cattlemen and sheepmen were especially troublesome. Ostensibly, cattlemen resented the presence of sheep because they believed either that sheep would ruin grass or that cattle and sheep could not share the same range. The real problem was that cattlemen and sheepmen competed for rights to the limited grass and water resources on the Great Plains and in the Rocky Mountain parks. Since cattlemen were there first, they fought to prevent the growth of sheep raising on "their range," and used various terror techniques. In Colorado, Utah, Wyoming, Montana and the Dakotas there are recorded instances of burning sheep camps, destruction of sheep and even murder. Sheepmen sometimes retaliated by stampeding cattle, or by poisoning water holes. "Wars" between the two groups of stock growers lasted into the 20th Century. As late as 1920, cowmen in Colorado drove 1,200 sheep to their death on Blue Mountain. Shepherds were seldom free from danger until they were able to attract support from elected officials in their communities. Once stable governmental systems were in operation, cattlemen finally admitted the error in their ways - - and some even agreed that sheep improved the range. Sheep droppings were valuable as fertilizer. Where cattle and sheep ran together in the same pasture in limited numbers, the cattle ate the long grass, the sheep ate the shorter grass and weeds, and neither suffered.

Conflicts over fencing also led to violence. Ranchers sometimes fenced their lands, depriving neighboring cattlemen of access to creeks and streams or preventing farmers from cultivating soil on the public domain. Fence cutting wars resulted in many parts of the Great Plains and Rocky Mountain region. According to Wayne Gard, in **Frontier Justice**, the Marquis de Mores, who had a large ranch in the Bad Lands of present North Dakota, "incurred the wrath of neighboring ranchers when he began to fence his land because the fences kept all cattle except his own from the river. Other ranchers wrecked the fences and when he restrung the wire, they cut it again. This led to a gunfight in which one man was killed and another suffered a broken leg."

Explosive confrontations also occurred in communities where bonafide settlers and land speculators were in competition for acreages opened for sale by public officials, and violence frequently errupted in mining communities. Prospectors fought each other over mineral rights as they stripped away the "placer" deposits from the surface, then quartz miners were at odds as they divided up the treasure contained in each "lode." Later on, the potential for violence existed between quartz mine operators and the laborers who worked for them. The men who operated transportation systems also faced the threat of attack

00208

by outlaws, who seized merchandise from steamboats and conestoga wagons or bullion from stagecoaches and railroad cars.

The agencies set up to deal with crime during the early stages of development in most frontier communities were called "vigilance committees." They were comprised largely of people with claims to defend, or of people in service occupations who joined to protect themselves and their families against violence. The procedures they used were drawn from the traditional practices of Anglo-Saxon justice. Suspects were arrested and accused, given a chance to clear themselves, then brought to trial before their peers. Many trials were completed in a single day because jails were not available to retain the accused. In a typical trial, people assembled, selected a "judge" and "attorneys" by popular consent, then heard the evidence, the "jury's" decision and the penalty assigned by the "judge," and still had time to gather for a celebration at the local saloon before sundown. At the end of the trial, a local constable carried out the sentence - - which ranged from a "necktie party" to banishment or the payment of a fine.

Early law enforcement officers seldom if ever were schooled in legal procedures. Rather, they were chosen for their availability, skill with firearms and courage. They were paid either by people with the greatest economic stake in the community - - express company officials, stagecoach operators, railroaders, cattlemen or principal miners - - or in some cases by the people at large through a frontier governmental agency. Candidates for the office of constable or marshal were usually in short supply because the life-expectancy of "lawmen" was limited.

Frontier justice was seldom impartial in many communities because the bribery of public officials was common. One judge in Dakota Territory turned down an offer of 2,000 shares of mining stock because he did not want to be compromised should he be asked to try a case in which the mining company was involved, and there were other magistrates with integrity. But at the same time there was the case of Henry Plummer, the sheriff of Bannock, Montana, who turned out to be the leader in a band of outlaws called the "Innocents" and who was hanged by the vigilantes, and there were many others like him.

Nevertheless, ill-qualified "judges," "attorneys," and law enforcement officials prevented anarchy until organized government could be established and systems of statutory laws could be written. In most communities in the region, stable governments were in operation and judicial procedures functioned by the outset of the 20th Century, when, according to Wayne Gard in **Frontier Justice**, "westerners in general had put aside their six-shooters and hanging ropes."

Discussion Topics

1. Discuss the various conflicts on the frontier which led to a need for law systems. Why did settlers "take the law into their own hands?"
2. What was the procedure followed in a typical early trial? Why were most trials completed in a single day?
3. Which groups usually hired the first law enforcement officials? Why was this so?
4. Is an impartial court important? Why do you think it was difficult to find impartiality in early frontier courts?

Vocabulary Building

Anarchy
"Lode"
"Placer Deposits"
Peers
Impartial
Vigilance
Statutory Law

00209

How to Make a Bicentennial Calendar

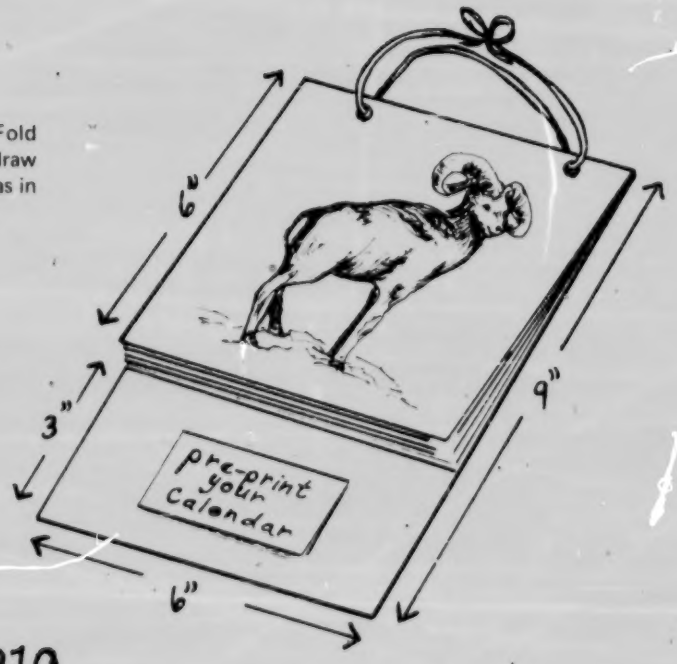
A grand project for any community would be to make **Bicentennial Calendars.** They are not difficult to make, but you should pick a central theme - - ideas? How about "Buildings in our Town" (Here you could find twelve pictures of the post office, court house, hospital, schools, etc.) "Famous People of our Community" (mayors, police chief, county nurse, school teachers) "Historic Landmarks in (name your town)" (site of first building, location of first well, old depot, etc.) or how about "Over the years in (name your town)?"

TYPE A:

Cut cardboard back 6" x 9". Rubber cement a 6" x 9" sheet of colored construction paper to it. Cut 11 6" x 6" squares of construction paper for picture backgrounds. Cement pictures on. Punch holes in top and string with yard. Cement pre-printed calendar to the bottom section.

TYPE B:

Cut 6 6" x 18" sheets of colored construction paper. Fold over. Print calendar at the bottom of each page and draw or pastel a picture at the top. Staple top or tie top as in "A".



00210

How to Make a Jigsaw Puzzle

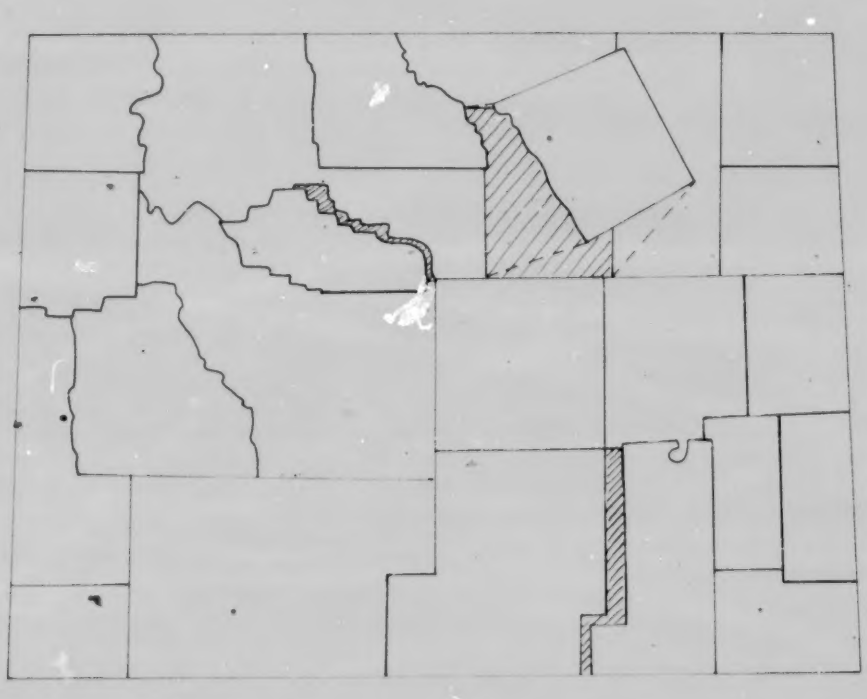
A good subject for this project idea is your own state. The pieces can be randomly cut: county outlines, parts of a geometric pattern, or anything else you might like.

MATERIALS:

Map of your state, rubber cement or white glue, cardboard or masonite the size of your map, scissors or jigsaw.

PROCEDURE:

1. Fit the map to your backing (cardboard or masonite).
2. Rubber cement the back of the map and the surface of your backing. Let dry.
3. Place the map on the backing. Rub down working from the center to the outside. Be sure the edges are glued down. Or – use white glue on the backing. Place the map on top and rub down in the same manner.
4. Mark with a pencil the pieces to be cut - by county lines or irregular patterns.
5. Cut or saw along your pencil lines.

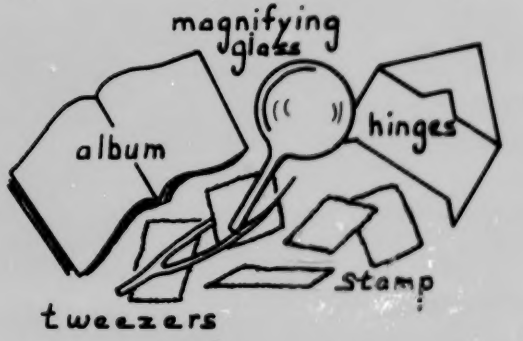


WYOMING

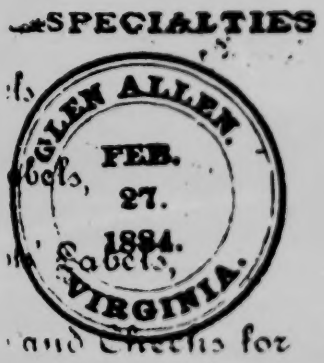
00211

How to Start a Stamp Collection

The earliest record of stamp collectors is of a young lady from London in 1841 who wanted to cover her entire dressing room with postage stamps. Since then people all over the world have collected all kinds of postal stamps. Some specialize in commemorative editions, others in countries, periods of history, famous people. There are clubs, societies, and local stores which aid people in their search for collection additions. Here are a few suggestions for the novice collector.



1. You will need a few basic materials: a few stamps that interest you, a small album, hinges, tweezers or tongs, and a magnifying glass. Many stamp stores sell basic kits.
2. Look for quality stamps. Stamps in good condition will give you and your friends more pleasure in viewing them. It will also enhance your sale price should you decide to sell your collection.
3. Properly storing your stamps will preserve them for years. This will be an advantage for you in viewing them. Handle the stamps with a tweezers and fasten securely in your book with hinges.
4. See "How to Mount a Collection" for another display idea. Some collectors and societies have regular showings. These could give you some idea of what other people are interested in.
5. Here are a few things considered by a collector. Perforate, detail in the picture, coloring, centering, presence of original gum, clearness of cancellation mark, general condition.

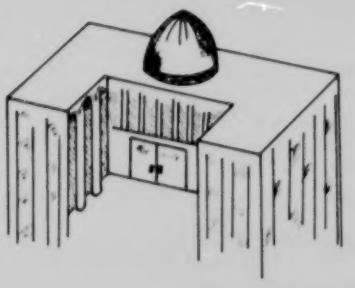


00212

How to Make a Replica of your Capitol

Your state capitol building can be an interesting center of focus for government studies. The architecture as well as the famous people, laws and noteworthy historical events centered around this building can bring you closer to the history of your state.

1. Use "How to Build a Model Town" for the basic structure of your building and special effects.
2. The dome (if your capital has one) may be made from paper pulp over a ball of paper. See "How to Make Paper Pulp Animals".
3. After such details as columns, windows and domes are in place, paint with two coats of white latex paint.



How to Make a Flag

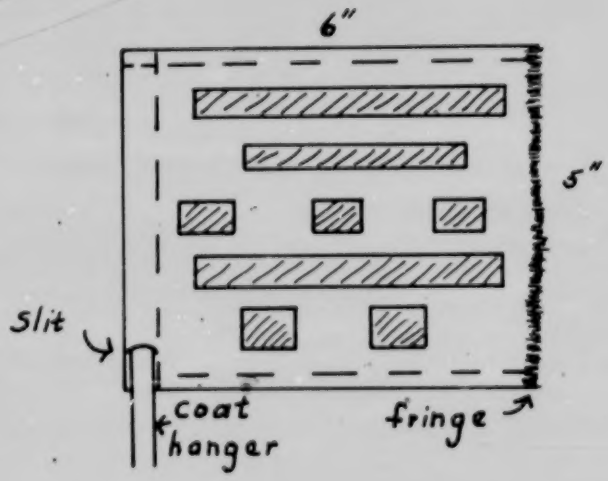
Flags were used throughout history to represent such things as families and governments, or to signal rallying points or messages (as in the Navy). The United States has had many flags flown over it. Try copying some of them or design one of your own. Use contrasting colors and leave off unnecessary wording.

MATERIALS:

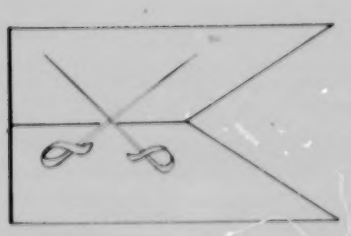
light weight material, glue, needle and thread or kiddie sewing machine, glue, rule, pencil, scissors, 14" length of coat hanger.

PROCEDURE:

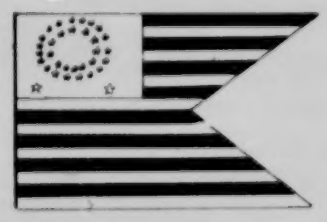
1. Cut material 6" x 5". (Dimensions may be altered.)
2. Fold over ½" on the left (short) edge. Glue or stitch down. Fringe the right edge.
3. Stitch or glue under ½" on the two long sides.
4. Slit the left seam near the bottom line. Insert the 14" wire into the pocket on the left side.
5. Cut designs to fit your flag. Stitch or glue in place. It is traditional to do both sides.



Battle Flags of the Little Bighorn

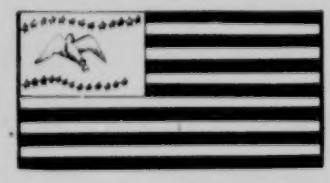


Gold stars on blue field
Red and white strips



Red top
Blue Bottom
White Crossed Swords

The Fremont Flag

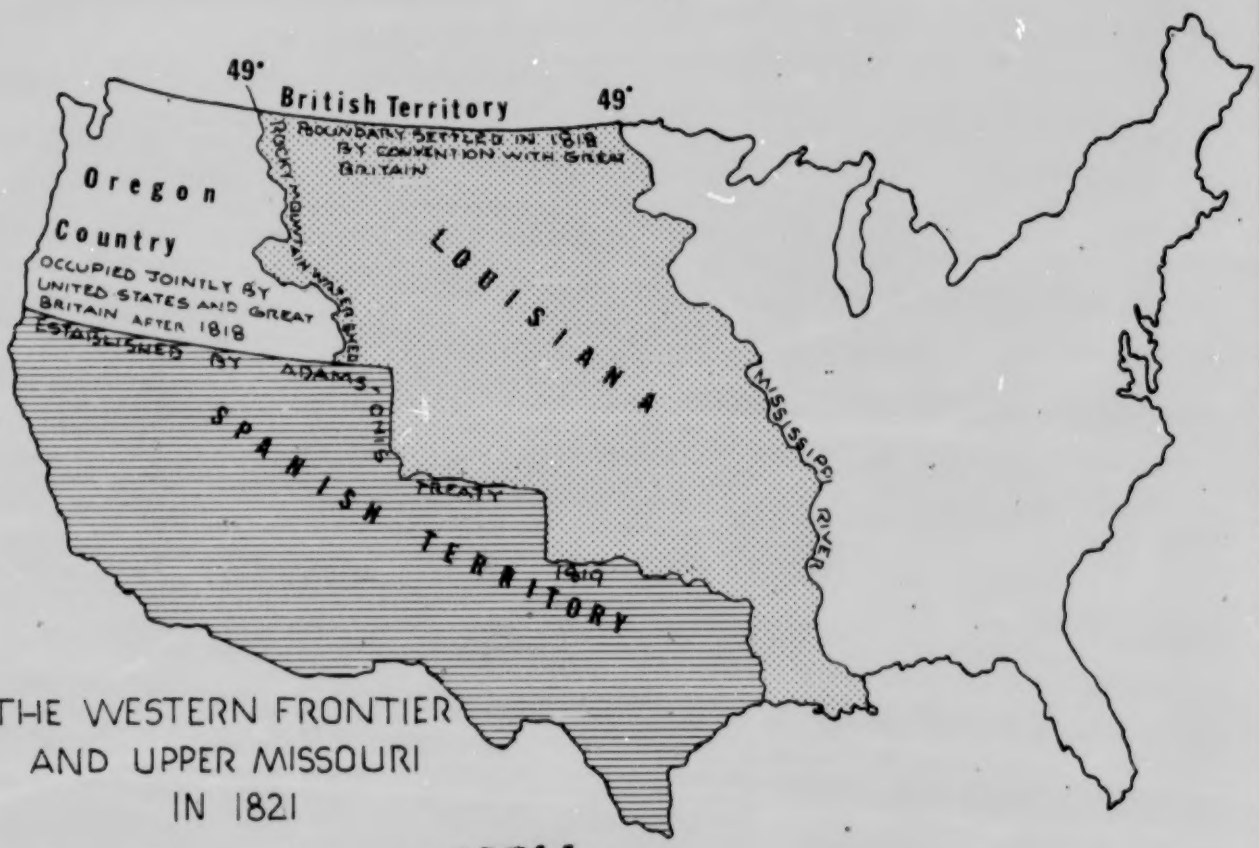


Blue design on white field
Red and White stripes

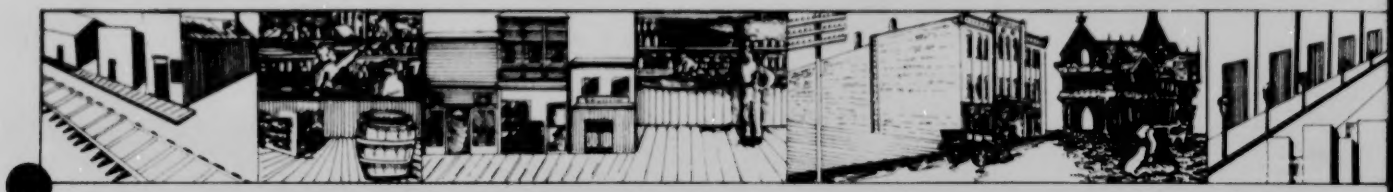
This flag was planted in 1842 by General John C. Fremont on the highest summit of the Wind River Mountains in Wyoming. It is now known as Fremont Peak.

00213

THE WESTERN FRONTIER
AND UPPER MISSOURI
IN 1803



THE WESTERN FRONTIER
AND UPPER MISSOURI
IN 1821



TOWNS and TOWN BUILDERS

CONCEPTS TO BE LEARNED

- Most towns in the region were founded in the 19th Century, either to serve some special economic interest - - such as land speculation, commerce or mining - - or to provide services for special groups engaged in pioneering activities nearby - - farmers, miners, cattlemen, etc. Once established, each town matured according to the needs of its own population. Churches, business establishments, clubs and other institutions were added over a period of many years.
- As towns grew, most of them acquired characteristics that reflected the principal commercial, economic and social needs of surrounding communities. A few, however, emerged as cities when the services they rendered were in demand across a large area; Minneapolis became a milling center for the northern prairies and plains, Salt Lake City became a general cultural and service center for the northern parts of the Interior Basin, etc.
- Decline in a town's population and influence usually has occurred as need for its services has diminished. Grist mills, meat packing, ice houses and many other small town activities fell victim to competition from larger towns and cities whose influences reached beyond their own communities.
- Most towns have had similar cadres of town builders - - merchants; service personnel who operated post offices, banks, blacksmith shops, building and construction firms and saloons; and professional or semi-professional people who worked in law, medicine, education, churches, etc.
- Although much attention has been given to "kings," "barons" and "giants," "little people" have done most of the work of developing interests promoted by town founders.

SUGGESTIONS FOR ACTION-CONSTRUCTION ORIENTED PROJECTS

- Concentrate on the uniqueness of your town or city. What sets it apart, gives it a different flavor, from other towns in your area, state or region? Are there any "firsts" in your town's history? Can these be made into displays, booklets and pageants?
- Needless to say, the Bicentennial program stresses history. How about asking your class to plan a future community? What can be done to enhance its growth, appearance and community spirit? Organize a city planning commission in your class and draft a plan for the future.
- Are there names on your county or state map that can be traced to families and groups involved in the initial settlement of your community in the 19th Century? Make a bulletin board which identifies these families and reveals the principal ethnic groups that were important to initial settlement.
- Divide the class into small groups and ask them to develop posters which depict the growth of business, industry, agriculture, transportation and other occupations in your community.
- Have your class prepare a mock "Bicentennial Issue" similar to those now being developed by newspapers across the region. Be sure to emphasize town builders from every walk of life.

USING THE "HOW TO PROJECTS"

- "How to Make a Model Town" is a challenge for your class or school. Select teams and individuals to participate in planning, construction, painting and lettering.
- Prints or reprints of pictures that portray your town's history are needed for the decoupage "How to."
- Why not develop a pagent or play about "Our Town," and make puppets and a stage with "How to" suggestions? Select some events in your community that might serve as the basis for a play.
- Models of either old or new industries that have played important roles in your community's growth can be used in downtown window displays.

SUGGESTIONS FOR LISTENING-OBSERVING ACTIVITIES

- Divide the class into teams of four students. Let each student serve as a worker in the community - - as a businessman, professional person, laborer, housewife, mechanic, physician, artist, etc. Let each define and explain to the team his/her life-style and activities in a small community. Next, bring the teams together into a large group. As the entire class tells about an "old" community and its way of life, ask the children to take notes on conflicts and concerns that they see arising as a "new" community emerges. At the end, discuss the means by which primitive towns have emerged as complex urban centers. (simulation-value conflict)
- Because of the extreme amount of interest generated by the Bicentennial, most communities have developed local histories, displays and presentations. Invite knowledgeable speakers into your classroom. Contact a local or state member of the American Revolution Bicentennial Commission for names of well informed speakers. (speaker-presentation)
- Many communities have developed calendars of Bicentennial events and topics. Seek access to the leadership in your immediate area, and attempt to have your class or the school participate in activities. (awareness-involvement)
- Keep a close watch on the public media - - magazines, newspapers, radio programs and TV specials - - and announce programs and activities which your students should join. Some public broadcasting systems are developing and presenting special documentary programs for students. (awareness-involvement)
- Many families are planning to tour states, the region and even the nation in order to witness many of the commemorative events. Students should be encouraged to share personal experiences with classmates. (enrichment-sharing)

SUGGESTIONS FOR RESEARCH-WRITING REQUIREMENTS

- Oral history can be fun. A student will learn a great deal about the community by recording interviews with "old timers," as well as contemporary leaders. Ask interviewers to report and use the findings as themes for class projects.
- Every town has experienced a "golden era." It may be in the past or the present. Suggest that students design a questionnaire and present it to community members of all ages to see when that golden era occurred. Urge them to include questions pertaining to the causes of the golden era, what caused its decline and how it affected the history of the community.
- Biographical sketches of town builders should be fun. Perhaps there are some who were infamous as well as famous. Explain to your students the meanings of the terms propriety and libel!
- In most communities, local newspaper files contain the best information available about the past. Suggest group research on principal incidents and developments, "100 years ago today," "50 years ago today" and "25 years ago today."
- Some communities have streets and avenues named for presidents, famous people, states, trees, etc. How did the streets and avenues in your community receive their names?

AMERICAN ISSUES FORUM ACTIVITIES

- What do people mean when they talk about their "hometowns?" Why is it important to have "hometown" roots? Do people in larger cities have similar roots or do they have neighborhood roots?
- In the first month topic, **A Nation of Nations**, the theme "Out of Many, One" points out that the United States is composed of a mixture of people. Is it more important to remember, or to forget, that one is Polish, Irish, Norwegian or Black or Indian? What ethnic groups played the largest roles in the founding of towns in your community? What celebrations or festivals are still carried on by these people? Do other people join or resent these celebrations?
- Some towns on the Western Frontier and Upper Missouri were founded as a result of cattle drives, agricultural activity, mining, petroleum development and even recreation or religion. Can your class identify occupations and pursuits which helped start your town? What kinds of town builders were attracted by these activities? How have the people made their livings? (**Working In America**, fifth month topic)
- Carefully study the eighth month topic, **Growing Up in America.** Each week's theme speaks to formative forces in American life—the family, schools, churches and the community itself. All of these contribute to "A Sense of Belonging" (fourth week). Since people have become more mobile, have we lost the community spirit? How can we retain community life in the face of increasing mobility?
- What part did some of the founding families play in giving your community its identity? What are the influential forces today? Do some families retain control over these forces? Who are today's town builders?

SUGGESTIONS FOR RESOURCE REFERENCES

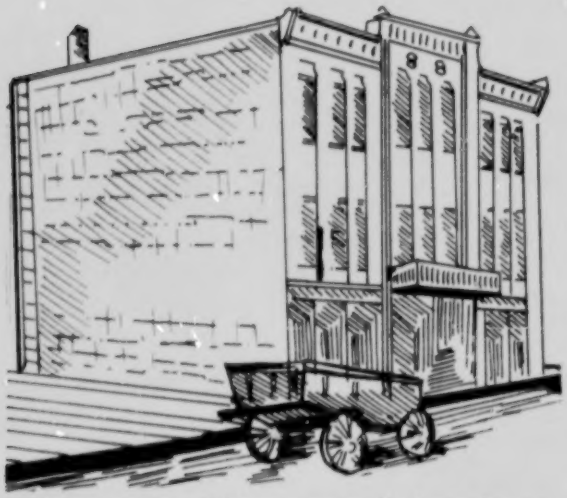
Teachers

Everett Dick, **The Sod House Frontier**. New York, 1937.
H.L. Mencken, **The American Language**. New York, 1936.
Refer to the supplementary sources for histories of states in the region.

Students

Everett L. Cooley, **Utah**, Localized History Series, Clifford L. Lord, editor. New York, 1968.
Earl S. Miers, **Wild and Wooly West**. New York, 1964.
Robert Silverberg, **Ghost Towns of the American West**. New York, 1968.
World Book Encyclopedia, Field Enterprises Educational Series. (Look up mining, Mormons, railroads, agriculture, etc.)

TOWNS AND TOWN BUILDERS



Urban communities sprang up in the region under study during the 19th Century to serve the needs of the first non-Indian settlers. Davenport, Iowa, and St. Paul, Minnesota, appeared because of commercial development on the upper Mississippi; Omaha, Nebraska, and Yankton, South Dakota, grew as trade centers for steamboats on the Missouri, and as points of departure for overland transportation systems; Denver and Leadville, Colorado, Deadwood, South Dakota, Butte, Montana, and many others appeared initially as mining towns; Salt Lake City, Utah, grew rapidly as the principal center of Mormonism; Fargo, North Dakota, was developed to serve agricultural pioneers; Cheyenne, Wyoming, was a cattlemen's railhead on the Union Pacific, etc.

No town in the region has a history of much more than 150 years, and few have emerged as bonafide "cities." Denver, Salt Lake City, Minneapolis and St. Paul alone display modern metropolitan characteristics, even though the 1970 census lists ten metropolitan areas, of 50,000 population or more, in the region: - Duluth-Superior Minneapolis-St. Paul and Rochester in Minnesota; Waterloo, Dubuque, Cedar Rapids, Davenport-Rock Island, Des Moines, Council Bluffs and Sioux City in- Iowa; Lincoln and Omaha in Nebraska; Sioux Falls in South Dakota; Fargo-Moorhead in North Dakota; Denver, Colorado Springs and Pueblo in Colorado; Ogen, Salt Lake City and Provo-Orem in Utah; Great Falls and Billings in Montana.

Even though census reports classify communities with 2,500 people or more as "urban," many of those with populations between 2,500 and 50,000 have retained "rural" traits. They were founded to serve settlers around them, and, while they have survived as commercial centers, they never have matured into cities, because they became isolated with the establishment of state and local road systems after World War I, and the construction of modern highways with federal support since World War II.

Others "died," and became "ghost towns," either because the economic or commercial activity that led to their establishment vanished, or because improved transportation systems caused settlers to do their business elsewhere. There is no clear-cut definition of a ghost town. Some say it is one that has been completely abandoned; others say it is one in which few people are living. In either case, a ghost town is a "shadow of its former self."

Most ghost towns in the region "died" with the decline of the mining industry. They were founded by prospectors who searched for surface, or "placer" gold, and survived only as long as surface gold was available and were abandoned as prospectors moved on. The hills and mountains of Colorado, Montana and South Dakota abound with ruins that mark the presence of gold seekers for no more than a few years.

Other ghost towns are reminders of the brief existence of some railroads that functioned for only short periods of time, either because their builders constructed them for the purpose of seizing funds offered by government agencies to support their construction, or because the builders misjudged the amount of traffic available and were forced to shut down.

Some towns were constructed, and then abandoned, in areas where logging and quarrying industries existed briefly, or where merchants assembled to serve farmers and ranchers, only to be defeated by competition from larger towns nearby.

Ghost towns have become popular in recent years. Tourists appear to examine replicas of the industries that supported their original construction, and to ponder the aspects of western history that they represent.

The study of the names of towns alone can reveal much about the history of the region. Many took their names from people who were prominent in the history of the area around them. For example, Pierre, South Dakota, was named after Pierre Choteau, Jr., a fur trader who established

Fort Pierre on the Missouri River; Casper, Wyoming, was named for Caspar W. Collins, a lieutenant killed near the townsite for whom Fort Caspar was named (the change in spelling is due to the mistake of an early railroad clerk). Bozeman, Montana, was named after John Bozeman, the "discoverer" of Bozeman Pass. Greeley, Colorado, was named for Horace Greeley, editor of the **New York Tribune**, who supported Union Colony, Colorado. Other towns took their names from Native American tribes: Cheyenne, Wyoming; Kalispell, Montana; Omaha, Nebraska; Mandan, North Dakota; and many more. Still others were named for geographic features: Salt Lake City, Utah; Granite Falls, Minnesota; Cedar Rapids, Iowa; Valley City, North Dakota; Hot Springs, South Dakota - - to name a few.

Many towns in the region were named because of the origins of the first settlers: New Ulm, Minnesota; Glasgow, Montana; New Castle, Wyoming; New Salem, North Dakota. Colorado has many towns whose names were borrowed from Spaniards: Pueblo, Buena Vista, Las Animas, San Luis and Alamosa - - for example.

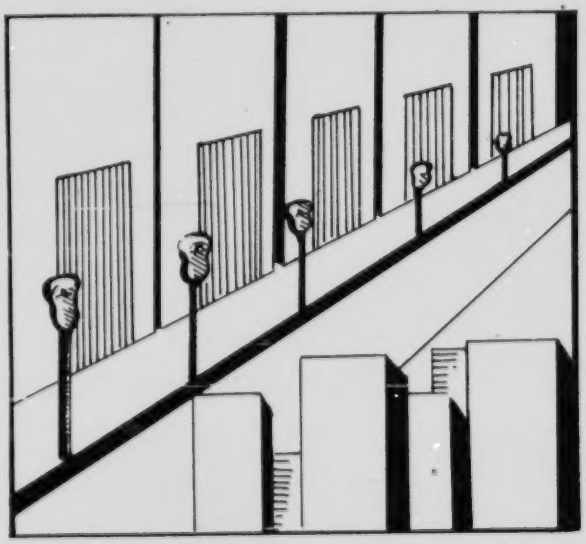
With the possible exception of Salt Lake City, where urban growth was stimulated, guided and controlled by the Mormon Church, every town grew up through the efforts of many people. First there were speculators - - people with interests in commercial profits, land development, mining development, etc. After them came transportation builders, such as railroaders who supported urbanization to increase the value of the land that they owned and to stimulate increases in traffic. Following them were builders of service industries - - buyers of agricultural products or cattle, millers, food processors, general store keepers, hide tanners and machinery dealers. Then came professional and semi-professional people of various types - - ministers, school teachers, physicians, bankers and attorneys. Inevitably there were saloon keepers, entertainers, actors, artists, writers, musicians and many more.

Since pioneer days, many towns have become ghost towns, as mentioned above, and others have suffered from declines in population. Nevertheless, census figures show a continuous shift from ruralism to urbanism in the region. At the 1890 Census, people in each of the states were far more rural than urban. For example, Minnesota reported nearly twice as many rural inhabitants than urban (867,243 vs 443,049); Iowa had close to four times more rural than urban people (1,506,533 vs 405,764); South Dakota was ten times more rural than urban (320,045 vs 28,555). At that time, there were only eleven towns in the region with populations over 25,000: Minneapolis, Omaha, St. Paul, Denver, Lincoln, Des Moines, Sioux City, Duluth, Dubuque, Davenport, and Salt Lake City.

By 1940, some states in the region had already begun to report predominantly urban populations. In Colorado there were 690,756 urban epople and only 532,540 rural people; in Utah there were 305,493 urban citizens and 244,817 rural citizens. Several towns had flowered into metropolitan districts (cities over 50,000) by 1940: Minneapolis-St. Paul, Duluth-Superior, Waterloo, Cedar Rapids, Des Moines, Sioux City, Omaha-Council Bluffs, Lincoln, Denver, Pueblo and Salt Lake City.

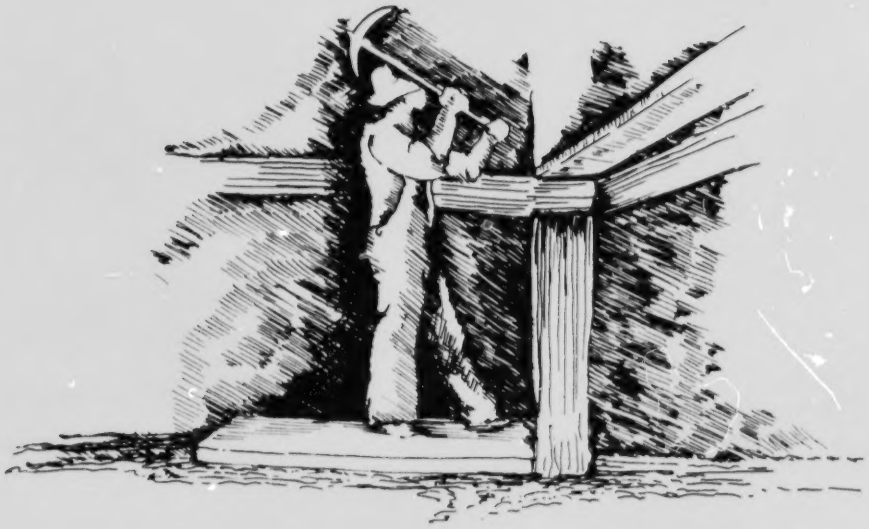
By 1970, the shift to urbanism was even more extreme. Only two states in the region had more rural than urban populations (South Dakota with 55.4% and North Dakota with 55.7%). The other seven states reported that more than fifty per cent of their populations were urban (Minnesota - - 66.4%, Iowa - - 57.2%, Montana - - 53.4%, Wyoming - - 60.5%, Colorado - - 78.5% and Utah--80.4%). In 1970, there were ten cities with populations in excess of 100,000: Denver, Minneapolis, Omaha, St. Paul, Des Moines, Salt Lake City, Lincoln, Colorado Springs, Cedar Rapids and Duluth.

The rural to urban shift has not been unique to the Western Frontier and Upper Missouri region; it has been a national trend. In 1890, there were approximately 24,000,000 urban, and 39,000,000 rural people in the United States; by 1940, there were 75,000,000 urban and 56,000,000 rural; in 1970, there were 150,000,000 urban and only 60,000,000 rural people in the nation.



00218

Urbanization on the Mining Frontier



Mining industries have been significant in the histories of all of the nine states. In Minnesota, major industries have existed to produce iron ore, manganese and stone; in Iowa lead, gypsum and coal; in North Dakota petroleum; in South Dakota gold and lead; in Colorado gold, silver, lead and coal; in Wyoming coal and petroleum; in Montana gold, silver, lead, copper and petroleum; and in Utah gold, silver, copper and petroleum. Lesser industries have existed for the production of uranium, natural gas, zinc, limestone, mica and tin. In 1972 the nine-state region produced 830,943 troy ounces of gold, 11,288,488 troy ounces of silver, 3,881 short tons of coal, 229,814 thousand-barrels of petroleum, 11,917 thousand-pounds of uranium, 12 short tons of zinc, 15,081 short tons of manganese, 18,983 short tons of stone, 1,380 short tons of gypsum as well as 348.6 million dollars worth of lumber. Minnesota was the only producer of iron ore among the nine states. South Dakota (with the largest gold mine in the nation), Utah and Colorado mined the gold. Utah, Colorado and Montana produced the silver. Utah, Montana and Colorado processed the copper. Wyoming, Montana, Utah, North Dakota and Nebraska pumped the petroleum and natural gas. Wyoming, Colorado, Iowa and Montana mined the coal. Wyoming, Colorado, and Utah provided the uranium.

Interest in mining in the region dates back to French colonial times, when trappers and traders found lead in northeastern Iowa. Then, by the middle of the 19th Century, pioneers began to sense the value of iron deposits in northern Minnesota. Yet, the first mining industry to attract wide attention was in Colorado, where a party of California-bound Cherokees stopped briefly to pan gold near present Denver at mid-century. Spaniards had known about gold deposits in the Colorado highlands for a long time, of course. James Purcell told Zebulon Pike, in Santa Fe, about reports of gold on the headwaters of the South Platte River. Rufus Sage disclosed the use of gold bullets against the Arapahos, when lead was in short supply. After the gold appetites of western prospectors had been whetted by rich discoveries on the "Mother Lode" in California in 1849, and "diggins" had played out on the slopes of the Sierra Nevada Mountains, prospectors looked elsewhere. The attention of some was drawn to Colorado in 1858. W. Green Russell, an experienced miner from Georgia, found "pay dirt" on Dry Creek. Soon miners assembled at the confluence of Cherry Creek and the South Platte River, where Denver was built, and began to comb the hills and gulches. John G. Gregory found gold-bearing quartz near present Central City during May of 1859. The **Rocky Mountain News**, founded at Denver that year, began to spread stories of great mineral wealth, and, by the end of the year, "59ers" were pouring into the Denver area. The next spring large parties moved to the Pike's Peak region.

More population assembled to thrive on mineral production as Russell, Majors and Waddell developed transportation systems across the Great Plains, and on February 28, 1861, Congress created Colorado Territory. Subsequently, railroads came in: a branch from Cheyenne to Denver, and another from the east. Farmers and

cattlemen appeared to provide food as Colorado Indian tribes were resettled in Oklahoma and Utah. On August 1, 1876, the Territory was sufficiently developed to justify statehood, and Colorado was admitted as the Centennial State.

After statehood, new wealth was opened at Leadville, and also down along the New Mexico border. The population of Colorado multiplied five times in the 1870's, and doubled during the next decade. By the 1880's, the economy became diversified by the growth of agriculture and stock raising, but silver production remained a major factor into the 20th Century. In 1900, silver production in Colorado was valued at approximately $50 million.

Montana also owed much of its early non-Indian development to miners. After "flush times" declined on the Mother Lode in California in the mid-1850's, many prospectors moved north to the Fraser River district to be disappointed, then assembled around Walla Walla to move east across the northern Rockies. First they made discoveries in western and southern Idaho, and from there they moved into western Montana. In 1862, rich placers were discovered at Gold Creek. In 1863, prospectors assembled to establish Virginia City, which grew to a population of 4,000 within a year. In 1864, there was a large "strike" at Last Chance Gulch, where Helena was subsequently founded. (This district alone gave $16 million in wealth within two decades.)

As prospectors assembled in western Montana, and towns sprang up, the residents petitioned Congress for territorial status, and it was extended on May 26, 1864, with Virginia City as the first seat of government. During territorial years, mineral production declined sharply, as surface gold was taken away. The value of precious metals shipped from Montana dropped annually from $18 million in 1865 to $4 million by the mid-1870's. During the 1870's, the economy flourished largely because farmers and stockgrowers moved into the eastern part of the Territory, but during the 1880's mining revived with discoveries of copper and silver deposits around Butte. The Anaconda, which was first worked for silver, was to become the best known copper mine in the nation, and, largely because of its development, Montana's annual mineral production climbed to more than $40 million by the outset of the 1890's. Copper became "king," and it has been a principal factor in the state's economy ever since.

South Dakota was developed initially by groups other than miners; territorial status came in 1861, nearly a decade and a half before the first major gold "strike." However, in the early 1870's prospectors drifted into the Black Hills - - once called a "vestpocket edition of the Rocky Mountains" - - after most of the large deposits of placer gold had been exploited elsewhere. To test the integrity of rumors about gold, the federal government dispatched one expedition into the Hills in 1874, under George Custer, and another in June of 1875, under Professor W.P. Jenney. Their reports made it clear that the Black Hills contained precious metal deposits with substantial commercial value, and prospectors descended from every direction to "strike it rich."

General George Crook tried to prevent the rush, in order to win time to extinguish Indian title to the Hills, but it soon became evident that prospectors would not be deterred. Thereupon, officials in Washington attempted to buy the Hills, which were part of the Great Sioux Reservation set up by the 1868 Fort Laramie Treaty, but tribal leaders refused to sell. There followed a clash of arms, which led to victory for the U.S. Army, and to a new treaty through which the government gained claim to the Black Hills so they could be opened for exploitation.

Meanwhile, prospectors scattered across the Hills and found gold at numerous points. The most productive area was in the north, where Deadwood, founded in 1876, and Lead, the site of the famous Homestake Mine, were situated. George Hearst, who had major investments elsewhere in the West, moved in, and he and two associates purchased a claim for $70,000 that soon consolidated holdings that were to make the Homestake Mining Company world famous. From this single mine at Lead there came more than $300 million in gold by the year 1935. In the early 1960's, it was responsible for the production of $20 million in gold annually, and was, according to Herbert Schell's **History of South Dakota**, the "largest gold mine in the western hemisphere."

Like some other lodes, the one upon which the Homestake Mine was established gave little benefit to its discoverers. Four seasoned miners, named Moses and Fred Manuel, Hank Harney and Alex Engh, uncovered the lode but did not realize its value and sold out to George Hearst, James B.A. Haggin and Lloyd Tevis for $70,000.

The new owners purchased machinery for the mine, and founded a corporation. Hearst bought half-interest. The Homestake Mining Company hired a superintendent and gave him nearly complete control. At first, there were problems with water rights, finance and technology. But eventually the Homestake gained control of water, as well as control of other companies that mined gold on the same vein. Then the

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Homestake Mining Company added mills, sawmills, railroads and a mercantile house. Some businesses which were not connected with the Company survived in Lead, but the Company supplied most of the needs of its own workers.

The Homestake was developed at about the time that courts in the United States began to allow collective bargaining by workers on a broad scale. A union, which was to join the Western Federation of Miners in 1893, precipitated a conflict with the Company over the "closed shop" (the employment of union members only) vs the "open shop" (the hiring of non-union members). At one point, the union had its own newspaper and a printing plant, loaned money and paid compensation to members who became ill. Union members held dances and picnics and were active in social affairs. Wages at the Homestake were the best in the mining industry, and, as a result, many miners came to Lead from other areas. By the 1890's Lead was a stable community. The days of the gold rush were past, and the town's community services - - police, fire department, telephone system and water system - - were as good as those in any town in South Dakota.

People came to Lead from all over the United States, and from Europe. The town was too small for ethnic groups to live separately and keep their distinctive cultures pure, but the variety of customs they observed gave the society an unusual complexion. By the end of the 19th Century, there were nearly 300 Cornish miners from Cornwall in England working at the Homestake, with a heritage of mining dating back for centuries. There were smaller numbers of Irish and Scotish settlers at Lead. Most of them were already U.S. citizens but they retained many "old country" customs. Italian mountaineers came in the late 1880's and worked as common laborers because they were not miners by profession. They had a language barrier which prevented them from becoming professional miners for a number of years, but they contributed such things as Italian food and drink to Lead's cultural scene. Slavonians from present Yugoslavia were the most colorful of all. Some were Roman Catholics, and some were Greek Orthodox who became Episcopalians when they arrived in the United States. They brought along their music, dances, holiday customs and secret societies, and most of them lived in an area of Lead nicknamed "Slavonian Alley." Scandinavians were numerous, as were Finns. Most of them migrated from Michigan and Minnesota to work in the mines or to farm. The Black population consisted of ex-slaves or their descendants, who worked at menial jobs and banded together in an Afro-Republican Club. The Chinese in Lead were an offshoot of the larger community in Deadwood, and their social life centered around the Chinese Masonic Temple and joss house located there. The various nationalities mingled freely with Anglo-Americans and soon were "Americanized," but their customs continued to enrich Lead's cultural flavor for many years.

The paternalism of the Homestake Mining Company had some positive effects. It ran schools, paid relatively high wages, provided year-round jobs for the miners, and extended medical and hospital care for its workers. The Company's paternalistic attitude was based on the belief that the town and people "belonged to the mine," and that unions were not needed as long as the Company took care of its workers. The fault in the paternalistic attitude of Company leaders, of course, was that they gave workers little voice in community affairs, and resisted the principle of collective bargaining at a time when labor unions were gaining recognition as legitimate institutions in American society.

The story of Lead was duplicated at other places in the region where workers assembled to mine, because all miners, except roving prospectors, lived in towns. They were too busy trying to "strike it rich" to be self-sufficient, and wherever they went they set up urban communities complete with merchants, freighters, carpenters, grocers and other groups to provide services. Gamblers, saloon-keepers and various "undesirables" were present where "strikes" produced sufficient wealth to support them. Railroads moved in. Farmers and ranchers, attracted by high prices and lack of competition, settled beside mining camps even where climate was unfavorable, soils were poor and Indians threatened attack. Whether a mining town survived or "died," it attracted a sufficient number of people and a variety of occupations so that, once the rumor of gold or silver that caused its establishment became part of history, a thriving frontier settlement usually survived.

Discussion Topics

1. Discuss the mining frontier in Colorado, Montana and South Dakota. What minerals were mined, and what were the effects of mining on each state's development?
2. Which famous California family bought the major interest in the Homestake Mine? Write a report on the family.

3. Discuss the various ethnic groups that settled in Lead. Which do you think had the least difficult time adjusting to American culture? The most difficult? Give reasons for your answers.
4. On what idea was the Homestake Mining Company's paternalism based? What problems do you think paternalism caused?
5. Find out information on modern mining procedures. What hazards do miners have to contend with?
6. How were transportation, agriculture and commerce influenced by the mining frontier? List some industries that served the mines.

Vocabulary Building

Paternalism
Whetted
"Flush Times"
Deterred
Mercantile
Gulch
Placer
Joss House
"59ers"
"strike"
"closed shop"
"open shop"

CITIES & TOWNS

I	W	I	N	D	O	M	L	S	I	O	U	X	F	A	L	L	S
O	E	L	B	E	V	E	M	A	J	M	R	M	A	N	D	A	N
I	B	A	O	N	A	B	U	F	F	A	L	O	R	N	A	N	E
A	S	R	Z	V	N	I	E	D	O	H	M	J	G	U	V	D	D
Y	T	A	E	E	E	L	A	A	R	A	A	E	O	N	E	D	E
S	E	M	M	R	C	L	I	N	T	O	N	H	S	E	N	L	S
L	R	I	A	Y	A	I	A	N	D	I	A	D	D	T	P	I	M
A	N	E	N	N	E	N	W	N	O	H	C	O	L	I	O	V	O
H	A	S	T	I	N	G	S	I	D	N	O	E	B	I	R	W	I
I	I	I	N	G	O	S	S	M	G	O	N	A	U	S	T	I	N
N	T	R	A	W	L	I	N	S	E	H	D	T	O	O	E	L	E
G	A	N	G	R	A	N	D	I	S	L	A	N	D	A	A	L	S
R	O	C	H	E	S	T	E	R	A	N	D	V	U	G	G	M	I
E	A	W	I	L	G	R	E	E	L	Y	S	L	R	R	I	A	B
A	S	P	E	N	O	E	W	R	T	T	T	T	A	E	L	R	Y
T	H	M	I	E	W	M	A	S	L	O	G	E	N	E	L	S	A
F	O	A	D	D	O	N	A	S	A	O	E	M	G	L	E	N	N
A	I	D	C	U	C	O	D	Y	K	P	O	I	O	E	T	A	K
L	N	I	A	L	L	I	W	K	E	A	R	N	E	Y	T	O	T
L	N	S	T	I	B	U	T	T	E	L	G	O	L	D	E	N	O
S	I	O	U	X	C	I	T	Y	A	V	E	T	V	E	A	G	N
W	I	N	O	N	A	O	O	H	U	R	O	N	D	O	O	N	E

Choose From the Following:

MONTANA
Billings
Great Falls
Bozeman
Anaconda
Butte
Havre
Glasgow

COLORADO
Aspen
Golden
Denver
Durango
Greeley
Loveland

NEBRASKA
Omaha
Hastings
Beatrice
Grand Island
Kearney

WYOMING
Gillette
Buffalo
Cody
Laramie
Rawlins

NORTH DAKOTA
Minot
Jamestown
Fargo
Mandan
Glenn

MINNESOTA
Duluth
Rochester
Austin
Winona
Windom
Wilmar

UTAH
Logen
St. George
Provo
Tooele
Salt Lake

SOUTH DAKOTA
Sioux Falls
Yankton
Rapid City
Webster
Madison
Huron

IOWA
Clinton
Waterloo
Des Moines
Fort Dodge
Davenport
Sioux City

00222

Prairie Towns

Many of the first towns on the prairie (between the Mississippi Valley and the lower Great Plains) were located either on rivers or where trails crossed streams, for pioneers relied upon surface water and wood from the groves that grew along rivers and streams. Omaha, Nebraska, sprang up on the west bank of the Missouri, Grand Island on the Platte and Norfolk on the Elkhorn. Other prairie towns appeared along railways; Bismarck North Dakota, for example, was founded on the Northern Pacific line.

Prairie towns of the 1870's and 80's must have been uncomfortable places to live. Long grass grew in the streets. Farming towns did not contain as many saloons and dance halls as did cow towns, but all provided entertainment from the time of their establishment. The saloons were primitive. Card tables were constructed by laying planks across whiskey barrels; shelves lined with dirty glasses and liquor bottles were set up along the walls. Dancing girls provided "entertainment" for the men who frequented saloons to gamble and drink. Due to the lack of paint, most early prairie town buildings were drab and architecturally unimaginative. Boardwalks were constructed in front of business establishments, but the streets were unpaved and turned to mud when it rained. Sanitary facilities were poor, or non-existent. Horses, hogs and other animals roamed the streets; chickens played havoc with family gardens. Prairie fires were always a threat to frame houses and stables filled with hay, and sometimes towns were destroyed for the absence of fire control systems. Water supplies were usually polluted until wells could be dug or windmills could be erected. Generally, hotels were among the first buildings constructed in new towns to accommodate merchants, railroaders and overland travelers. Some of the first ones were sod structures or tents. Restaurants appeared close by, but the meals they sold were expensive and unappetizing. Side pork and pickled vegetables, and strong black coffee, headed the typical menu.

Frontier stores were usually "general stores," selling everything a homesteader needed for his house or farm. Many merchants were homesteaders with surplus capital to invest. They lived in the backs of the stores, and visited their homestead claims only as often as was necessary to "prove up" the land. The general store usually did not sell meat, in early days, and even more durable groceries were not considered profitable. Most store keepers specialized in tools, nails, and fabric until populations grew to a point where they could earn livings by selling groceries alone. Because of the scarcity of money, bartering customers exchanged furs and hides, chickens, vegetables and corn for groceries and manufactured goods. If a merchant was lucky, he doubled as postmaster, and his establishment became a social center for the community. When the mail arrived, crowds gathered, and the postmaster read the names on the letters and distributed them among the people in a manner similar to a military "mail call." Later on, he installed boxes with keys for the prominent men of the town. "Loafers" who assembled at mail time always lingered around the stove to talk about religion and politics, and other "great issues" as they chewed tobacco and whittled.

Every town had a blacksmith's shop where a "smithy" made or repaired machinery, built wagons or sharpened plows. Most of his work, however, consisted of shoeing horses. Harness makers repaired shoes as well as harness and sold equipment such as buggy whips. Livery stables, where travelers "put up" their teams to be fed and watered, were often, like general stores, headquarquarters for "loafers." They played cards, debated the question of which farmer had the best homestead claim and gossiped about their neighbors.

Newspapers appeared quickly after the founding of prairie towns - - often before stores, schools, churches or post offices. Their major function was to attract settlers, town builders and capital by popularizing the opportunities available in their communities. Most early subscribers were not frontier people, for many settlers could not afford to pay for subscriptions. Newsmen sold many subscriptions in the East, either to relatives of pioneering settlers or to prospective immigrants and investors. Their papers seldom contained pictures or cartoons. Instead, they carried advertisements, gossip columns, political editorials and reprints of articles from eastern papers about national and international affairs.

After existing for a decade or two, most prairie towns entered a second phase of development as the communities around them matured. Children of original pioneers and new immigrants concentrated upon adding facilities and improving services provided by the original founders. For one thing, they replaced some temporary buildings and added others to house agricultural implement dealerships, banks, fire carts, grist mills, livery stables and town or county officials. They also built churches, railway stations and community meeting houses. They planted trees and created parks, organized "party line" telephone services, formed cooperative buying or selling agencies, and enlarged educational institutions. In many towns there were boarding or rental facilities to accommodate "floating populations" - - families that lived on farms from planting to harvest time, but moved to town during the winter months to take jobs, to place their children in "advanced schools," and to enjoy social life and entertainment.

During the second phase of development there also appeared health care specialists - - druggists and "doctors" who either had apprenticed under practitioners or had graduated from commercial medical schools. It was during this phase, too, that communities began to provide free textbooks in their schools, take interest in such reform movements as prohibition and women's rights, and search for better-trained teachers, animal doctors, etc. Most towns on the prairie in the region under study were reconstructed and offered a full array of services by the outset of the 20th Century.

Discussion Topics

1. What factors contributed to the location of a town? Why was the railroad important in the establishment of prairie towns?
2. Imagine that you are living in a prairie town in the 1880's. Describe the town (do not forget other senses besides seeing).
3. Discuss the various products and services provided by businesses in early prairie towns. How many of them are still provided in towns today?
4. Why was a newspaper important to a prairie town? How were early newspapers different from those we read today?
5. Discuss the second phase of town building and the improvements it brought to prairie towns.

Vocabulary Building

Barter
Architecturally
Havoc
Unappetizing
Grist Mill
"Floating Population"

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How Towns Got Their Names

Did you ever wonder about the name of your town? Where did it come from? Who gave it the name it has? H.L. Mencken said that no part of the world has more picturesque, poetical or humorous nomenclature than the United States. The names people gave to towns and other locations in the Western Frontier and Upper Missouri region often revealed their colorful imaginations, as well as their sentiments and ambitions.

The study of the origins of place-names is called onomastics. By using some of the rules of onomastics, you can make a chart of the place-names of towns in your state. In this study, you should create classifications: borrowed names, historical names, personal names, environmental names and subjective names. Borrowed names are those taken from foreign countries or from communities in other parts of the United States, or from some natural feature. Salt Lake City, for example, was named for the Great Salt Lake. Historical names come from people or events related to the development of your state. The town of Council Bluffs, Iowa, is an example of a place named for an event - - the council held by Lewis and Clark with the Indians of the region during the first part of their expedition. Other towns took their names from Indian tribes or Indian words.

The third classification, personal names, includes the names of people of national, regional, state or local influence. Some towns were named for early settlers, or for railroad men who helped to develop the towns. An example is Brookings, South Dakota, named after W.W. Brookings, an early leader in South Dakota transportation. Towns named for United States presidents also belong in the personal names classification.

Environmental names comprise a large category, including the names of plants, animals, landscapes, direction or size and shape of a location. "Approval" or "disapproval" (see chart) refers to the effect that some location had upon a settler - - Pleasant View, Colorado, for instance. Towns named Bison or Buffalo are, of course, reminders of the prairie's once numerous inhabitants. The last major classification, subjective names, reflects the attitudes and emotions of the people who settled in a certain place. Names which come from ideals or doctrines, and all towns named after Saints, belong in this category. Names that were made up by the founders of towns are included, as well. An example is Monida, Montana, a place named by combining the words Montana and Idaho because of its location on the border between the two states.

With the five major classifications, and their sub-classifications, you may find it interesting to look at a map of your state and see how many towns you can classify, and you might decide to figure out the origin of your own town's name. Most likely the information on how or when it was named is readily available, but you may need to read documents or talk to "old timers" to find out why the town was so named. Included is a chart of names divided into the five major groups, and their sub-classifications, for you to use in doing a project on the place-names in your area.

Discussion Topics

1. See if you can find out how your town got its name.
2. Select some of the unique town names in your state and try to find out when they were named. In addition, try to find out why the towns were named.
3. Can you think of some other locations besides towns which could be put into a chart of place-names?
4. Choose one of the five major classifications in onomastics and explain the different sub-classifications which belong with it.

Vocabulary Building

Onomastics
Nomenclature
Subjective
Attitudes
Place-Names

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PLACE-NAMES FOR THE WESTERN FRONTIER AND UPPER MISSOURI REGION

BORROWED NAMES

Foreign Places
Montevidio, MN
Scotland, SD

Other States
Virginia, MN
Nevada, IA

Natural Features
Missouri Valley, IA
Salt Lake City, UT

Other Settlements
Jamestown, ND
Albany, MN

HISTORICAL NAMES

American Indian
Cheyenne, WY
Omaha, NE
Sisseton, SD

Discovery-Exploration
Bridger, MT
Council Bluffs, IA

Pioneer & Territorial Expansion
Pierre, SD
Anaconda, MT

National
Jefferson, CO
Lincoln, NE

Local
Brookings, SD
Mohall, ND

PERSONAL NAMES

National Figure
Greeley, CO
Aubudon, IA

Regional
Custer, SD
Bozeman, MT

Territorial or State Figure
Harlowton, MT
Mitchell, SD

Local or Area Figure
Brigham City, UT
Kit Carson, CO

Christian & Middle Names
Estherville, IA
Douglas, MN

ENVIRONMENTAL NAMES

Direction & Location
Grand Forks, ND
Lakeside, MT

Plants
Aspen, CO
Evergreen, CO
Walnut Grove, MN

Animals
Eagle, NE
Buffalo, MN
Lark, UT

Minerals, Soil
Sterling, CO
Boulder, CO

Situation & Landscapes
Castle Rock, CO
Mountain View, CO
Cedar Falls, IA

Approval, Disapproval
Pleasant View, CO
Paradise, MT

Shape, Size
Elbow Lake, MN
Circle, MT

Description & Characterization
Golden Valley, MN
Clear Lake, SD

SUBJECTIVE NAMES

Ideals, Emblems, Doctrines or Motives
Independence, IA
Freeman, SD

Biblical and Saints' Names
St. Paul, MN
Saint George, UT

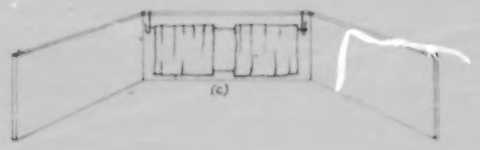
Literature and Mythology
Ivanhoe, MN
Romeo, CO

Coined & Miscellaneous
Monida, MT
Fairplay, CO

How to Make a Puppet Stage

There are many ways to make puppet stages. Here is one easy method:

1. Cut away the top, bottom and one side of a large carton. Cut a hole in the front for viewing. (a)
2. Place the stage on a table which has a cloth draped over it to the floor in front. Puppeteers sit on the floor.
3. Backgrounds may be painted on a large cardboard and attached to the outside edges. (b)
4. Curtains may be permanently open or hung over a stiff wire. (c). Put a hem in the top of your two curtain pieces. Slip the wire through. Use paper clips to hold it in place.



How to Make Sock Puppets

Remember when you used to make puppets from your dad's old socks? Try it again! The older you are the more imaginative the character.

MATERIALS:

Old socks, yarn, buttons, rubber bands (for ears), needle and thread, scissors, miscellaneous material.

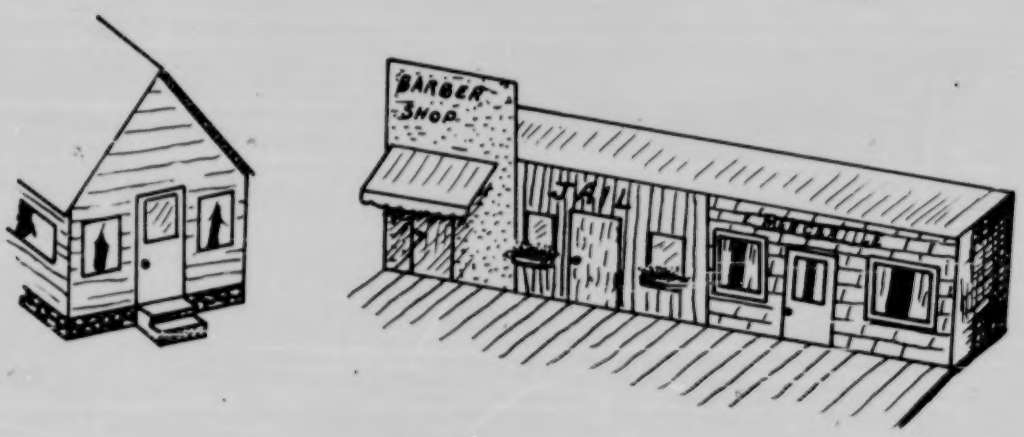
PROCEDURE:

1. Pull the sock over your hand and the heel over your thumb. Make a fist with your fingers and move them to make your puppet "talk"
2. Now you have the shape; just add the detail.

How to Make a Model Town

Towns varied with advancing technology and materials available.

How to make the textural effects of some building materials is described below.



MATERIALS:

cardboard boxes, poster paint, brushes, glue, scissors, matt board, construction paper, rule, latex paint, popsicle sticks, anything else you might like.

PROCEDURE:

1. Choose the size boxes you want for your buildings and their positions.
2. Paint with two layers of a light colored latex paint.
3. Draw features in pencil. Use a straight edge (ruler).
4. Special effects are easily made;

   Wood - - popsicle sticks glued on to wall area (Jail)
   Brick - - Drawn on with crayon on felt tip in red (Mercantile)
   Stucco - - Dip a corner of sponge in paint and dab surface (Barber Shop)
   Stone - - Draw in with crayon, felt tip or pencil (House)

5. Awnings are rectangles folded on opposite sides. Glue one edge to the building and scallop the other.
6. Stairways are strips of paper accordian folded and glued in place.
7. Windows may be done in a variety of ways. You may paint them on. Material for curtains can be glued on and then a window frame of cardboard placed over them. Window boxes of construction paper add interest to a house or general store.
8. A sidewalk can be made by gluing popsicle sticks side by side. (See "How to Build a Fort")

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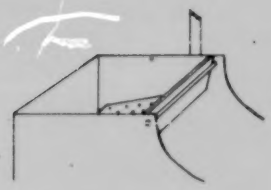
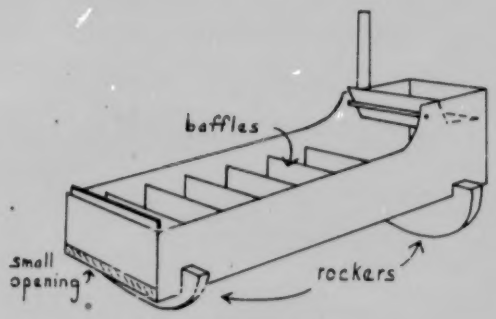
How to Make a Gold Mining Rocker

Gold was, and is, one of the most highly prized minerals mined in our country. A very easy, but time-consuming, method of extracting gold nuggets from river bottoms was panning (Placer Mining). Simple frying pans were used as well as screens and more elaborate systems such as the rocker below. The principle of placer mining is to wash the gold from the gravel. Since gold is a heavy element, it settles to the bottom of streams where they slow down or pool. This settling idea is repeated in the use of the rocker. Panning techniques are being revived as many old mines are being reclaimed and rich river bottoms are found. Follow these directions. Maybe you will be lucky!





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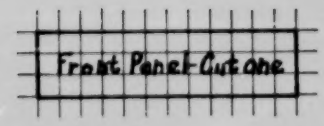
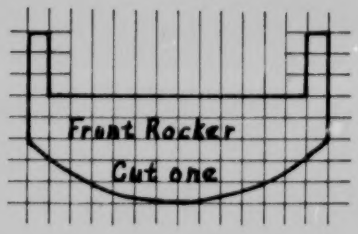
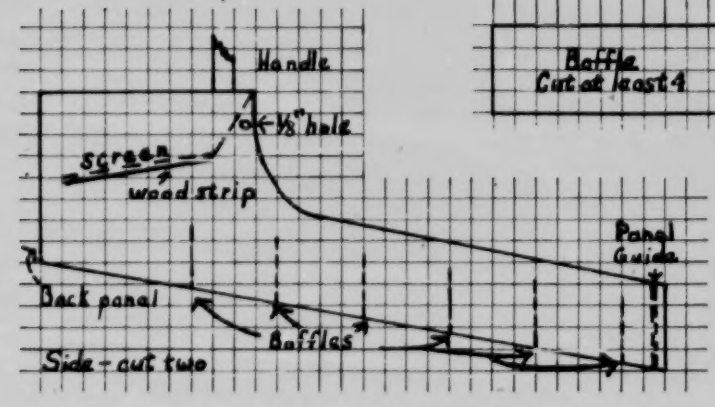
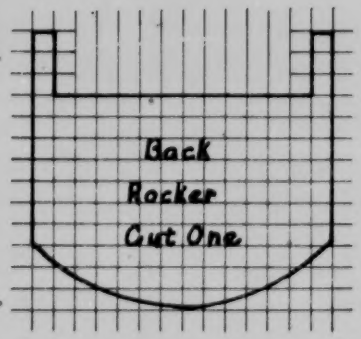
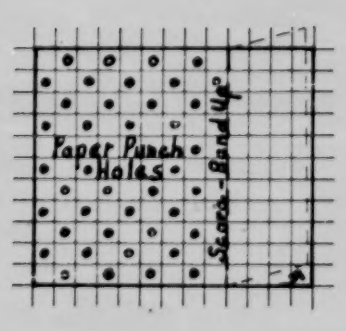
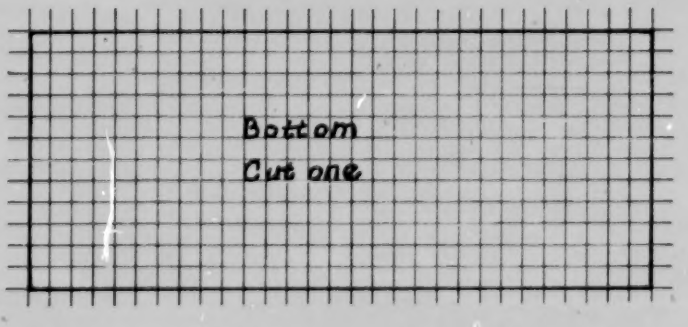












How to do Quick Decoupage

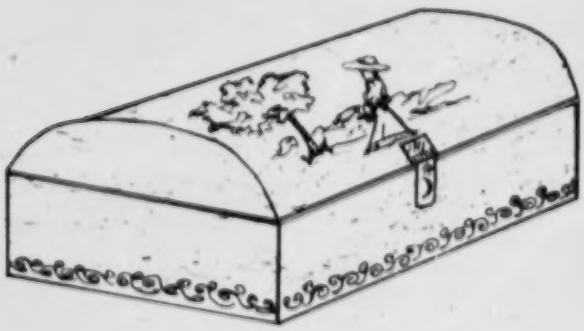
This is an old decorative art. It was used on furniture, jewelry, vanity boxes, etc. Today we find the same uses for this faster technique. Here is the quick and easy method. You can use your imagination on this one!

MATERIALS:

A block of wood or surface to be decoupaged: Lamps, glass, etc.
Mod Podge (available at most hobby shops), or white glue mixed 1-1 with water.
Sand paper.
Stain: commercial, watery tempera, shoe polish
1" acrlyic brush
Picture for decoupage

PROCEDURE:

1. Sand all edges and corners smooth.
2. Paint or stain being sure to brush with the grain of wood. The surface may also be singed with a candle for an old "antique" effect.
3. Now you may re-sand to raise the grain of the wood.
4. Picture to be decoupaged may have cut, ripped or burned edges.
5. Mod-Podge (full strength) Elmer's glue or rubber cement may be used to apply the picture to a dry surface. Rub from the center out.
6. Apply thin layers of Mod-Podge or glue mixture. Dry thoroughly between layers. Any rough spots may be sanded out.
7. Decorative ric-rac, jewels, etc. may be added depending upon the object.



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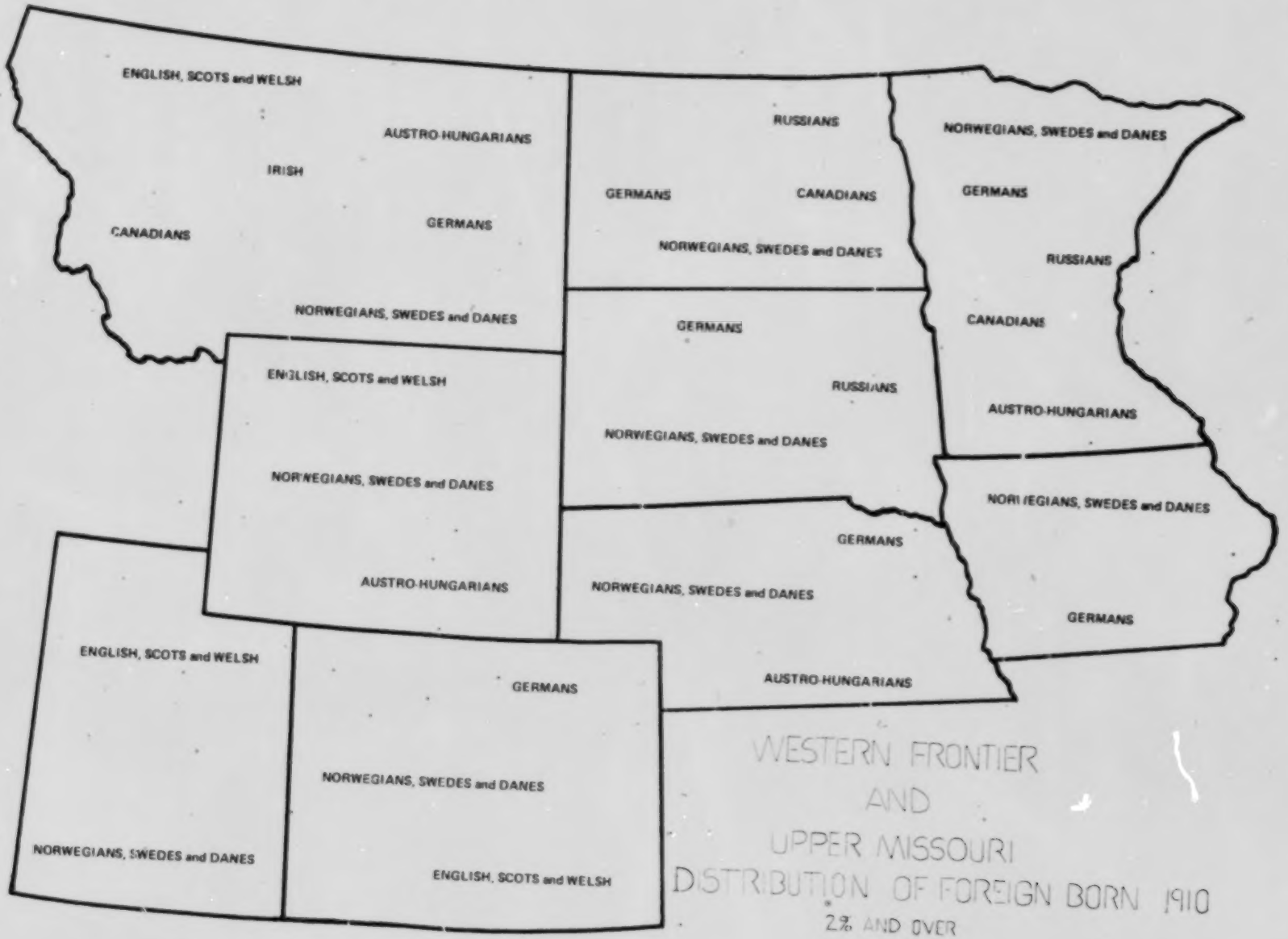

WESTERN FRONTIER
AND
UPPER MISSOURI
DISTRIBUTION OF FOREIGN BORN 1910
2% AND OVER

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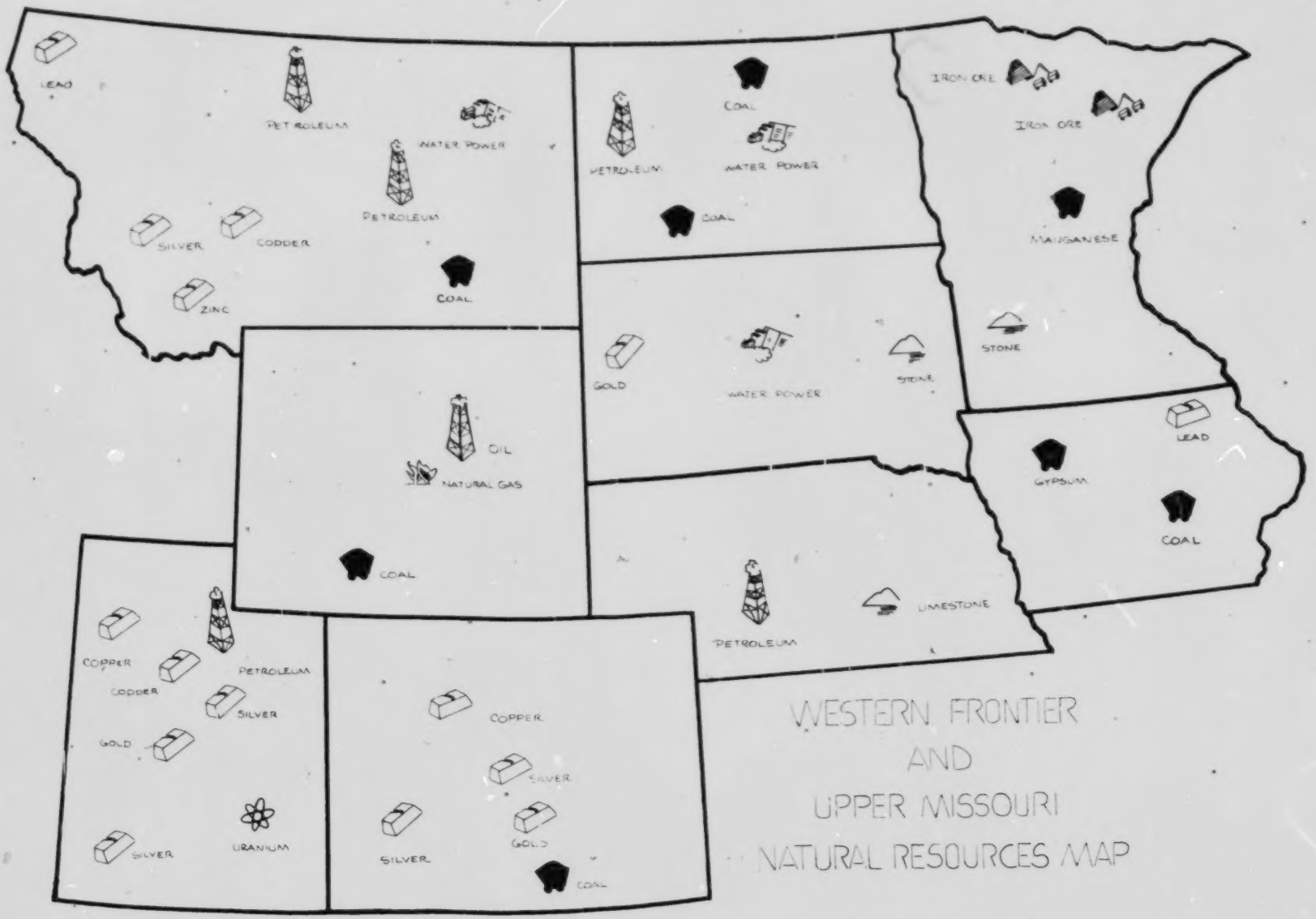
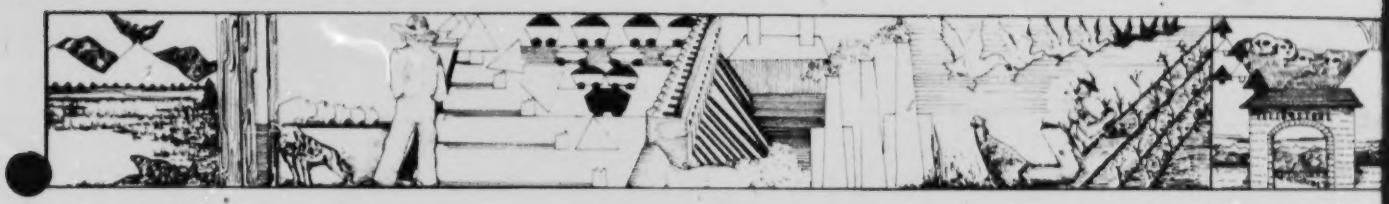


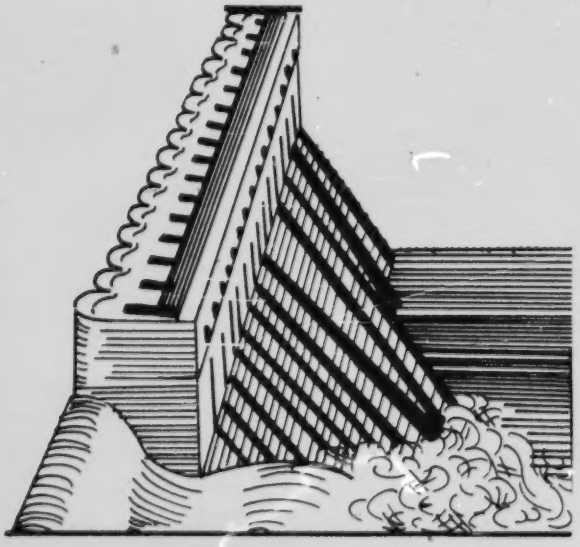
WESTERN FRONTIER AND UPPER MISSOURI NATURAL RESOURCES MAP



CONSERVATION and ECOLOGY

CONCEPTS TO BE LEARNED

- Conservation and ecological preservation are everybody's business. No segment of society is free from blame for the wasteful use of the land and its resources, and it is the business of all Americans to protect natural resources.
- Excessive use, abuse and waste of the land and its resources - - physical and human - - have caused near-crisis conditions in many areas of the Western Frontier and Upper Missouri.
- Expressions of concern by naturalists, writers and public officials during the past 150 years, have caused the federal government to legislate controls for the use of the land and its resources in an attempt to protect wild life, plants, timber and minerals from exploitation and depreciation.
- Exploitive instincts among people of the United States have contributed to the careless use of natural resources in this region. Hundreds of ghost towns, barren hillsides and geological disturbances linger as reminders.
- Many conservationists, preservationists and ecologists are working diligently to preserve endangered species of wild life, the natural habitats of birds and animals and other natural resources.
- Government funds have been allocated for projects to prevent soil erosion by wind and water, lessen flood potential, provide refuge for wild life and create recreation areas for Americans to enjoy.
- Amid the current "energy crisis," industrial leaders are looking to this region for water and mineral resources. It is the responsibility of the general public to make sure that further exploitation does not damage the resources that remain.



SUGGESTIONS FOR ACTION-CONSTRUCTION PROJECTS

- Make a map showing the locations of various natural and mineral resources of your state; make a symbol to represent each - - timber, grasslands, petroleum fields, coal mining operations, gold mines, etc.
- On a table-top or sand-box display, show how some techniques of farming prevent erosion. Maybe you can illustrate both "good" and "bad" farming practices.
- Organize an Environmental Day in your community, which emphasizes the clean-up of litter and debris. Involve the entire school in a poster contest to call attention to the need for environmental consciousness.
- Arbor Day was founded in 1872. Why not commemorate this event through a Bicentennial calendar by planting a "Bicentennial Tree?"
- There are many national parks in this region. Devote a bulletin board to them, using pictures that represent interesting features in the parks, and connect them to a regional map using colored ribbons or yarn.
- A colorful wildlife display can be both informative and decorative. Use pictures, taxidermy and drawings to set up a window display in a local business establishment. Garnish it with grass, cattails and rocks to make it look natural.
- Make a chart for your classroom wall showing some conservation practices in your area. Set up self-guided tours so families can see for themselves.

USING THE "HOW TO PROJECTS"

- Many "How to Projects" in this booklet will lend themselves to displays on conservation and ecology - - "How to Mount your Collections," "How to Make a Table-Top Display," etc.
- Students will enjoy the "How to Build a Bird Feeder" blueprint. This can lead to bird watching and other activities that stimulate interest in the wild life of your area.
- By using the "play dough" recipe, and the "How to Make Paper Animals" procedure, your students can dress up dioramas, window and table-top displays.
- "How to Make an Ecology Box" is a worthy exercise. Select themes related to the conservation and ecology unit and adapt them to this medium.
- "How to Make Three Dimensional Land Formations" can be useful in the study of national parks and national monuments in your state and region.

SUGGESTIONS FOR LISTENING-OBSERVING ACTIVITIES

- On maps of the states in the Western Frontier and Upper Missouri, locate dams, reservoirs, wild life refuges and parks. Discuss why each of these provides recreational outlets, and serves conservation-preservation functions. (map study and analysis discussion)
- Invite a speaker from the National Park Service, the U.S. Forest Service or the U.S. Soil Conservation Service to speak to your class about conservation and reclamation activities in your area. (speaker-discussion)
- A field trip to a game preserve or wild life refuge, plus a talk by a representative of the Fish and Game Department, will make your students aware of efforts in progress to protect wild life and to gain insight into problems associated with maintaining balanced populations of birds and animals. (field trip - speaker)
- Observe pictures of early homesteads and other old farms in your area. Compare these to modern farm pictures. Discuss the need for such practices as planting shelter belts, crop rotation, contour plowing and strip farming. (observation and analysis)
- On a map, locate the national parks and monuments in your state and region. What purposes do they serve, other than attracting tourists? How can they become more meaningful in our culture? (map study - analysis)
- Listen to some "ecology songs" recorded by contemporary singers; "Whose Garden Was It?," "Big Yellow Taxi," plus the many songs of Pete Seeger and John Denver. What message are the songs trying to get across? Are they effective in making people aware of the environment? (listening-relating)

SUGGESTIONS FOR RESEARCH-WRITING REQUIREMENTS

- "The history-making bestseller that stunned the world with its revelations about new discoveries that are changing the shape of life on earth as we know it," is **Silent Spring**, written by Rachel Carson in 1962. Ask a student to read this serious work and make an oral book report to the class.
- A small group project that should stimulate interest is the preparation of short reports on the works of the many different ecological interest groups -- Izaak Walton League, National Audubon Society, National Wildlife Federation, Wildlife Preservation Society, Ducks Unlimited, 4-H Clubs of America, Boy and Girl Scouts of America, Campfire Girls and Future Farmers of America - - to name a few.
- Have your students prepare biographical sketches of famous persons who have advanced the causes of conservation, preservation and ecology: John Wesley Powell, Theodore Roosevelt, John Muir, James Audubon, Robert Marshall - - again, to name a few.
- Get a copy of the "Conservation Pledge." Discuss this with your class to stimulate interest in conservation, preservation and ecology.

AMERICAN ISSUES FORUM ACTIVITIES

- The second month theme, **The Land of Plenty**, is a good starting point for a community-wide awareness program on conservation, preservation and ecology.
- The week theme, "Use and Abuse in the Land of Plenty," coincides with Columbus Day, October 12. What changes have occurred on the continent since it was "found" by Europeans? What are some of the "goods" as well as the "bads?"
- How can we grow and make and buy and sell - - and still have something left, still have a landscape worth preserving? The land is our only real resource: everything we grow, eat or use comes, one way or another, from the natural world. Do we have any choice in using these resources? All of these are interrelated discussion topics.
- The closing week theme, "the Fruits of Wisdom" (May 23), asks the question, "Is the American dream still valid?" Have we distorted the value of being the most energetic nation on earth? Do we waste our resources, our traditions, our achievements and ourselves in the race to be "bigger and better?" Has the time come to settle down and cultivate the wisdom of age?
- Americans are finding more and more time for leisure activities. "Enjoying the Fruits of Labor" (February 1) and "The Pursuit of Pleasure" (May 16) are themes to discuss on leisure time and how we use it. In the Western Frontier and Upper Missouri we pride ourselves on living in the great out-of-doors. Are we leaving this heritage for those who will follow us into the next century?

SUGGESTIONS FOR RESOURCE REFERENCES

Teachers

Sterling Brubaker, **To Live on Earth.** Baltimore, 1972.

Hans Huth, **Nature and the American: Three Centuries of Changing Attitudes.** Lincoln, 1957.

Roderick Nash, **The American Environment: Readings in the History of Conservation.** Reading, 1968.

John Neihardt, **The River and I.** Lincoln, 1968.

Students

Ecology, Peter Farb, editor. Time-Life Books, New York, 1963.

S. Carl Hirsch, **Guardians of Tomorrow.** Viking Press, 1971.

Adrian A. Paradis, **Reclaiming the Earth.** McKay, 1971.

World Book Encyclopedia, Field Enterprises Educational Series. (Look up conservation, ecology, national parks, monuments.)

CONSERVATION, PRESERVATION, ECOLOGY IN AMERICAN HISTORY

The development of ecological interest in the United States since World War II has called attention to the fact that pioneers on the American frontier destroyed many of the nation's natural treasures as they "developed" its resources. Some birds and animals have become extinct, while others are now being squeezed out of wilderness sanctuaries. Lakes and rivers are blighted with industrial and municipal waste. Ocean beaches are blackened by sludge washed in from the sea. Books such as Rachel Carson's **Silent Spring** have revealed that the natural resources that are left are now in serious jeopardy, and Americans should pause before engaging in further exploita- lest they destroy those that remain.

No segment of society is free from blame for this dilemma, for the voting public has given its approval to the waste and destruction. Historians surely cannot plead innocence, for they have been guilty of idealizing the pioneers who "developed" our resources. Wilbur Jacobs, of California, has noted that writers of history have eulogized farmers and cattlemen who stripped the grass from the Great Plains to produce food; prospectors who defaced mountains as they extracted sub-surface treasures; lumber men who cut down the virgin timber; mountain men who exploited the beaver; etc. Professor Jacobs has urged historians to reassess the impact of pioneering activities in order to encourage the prevention of further needless destruction in the future.

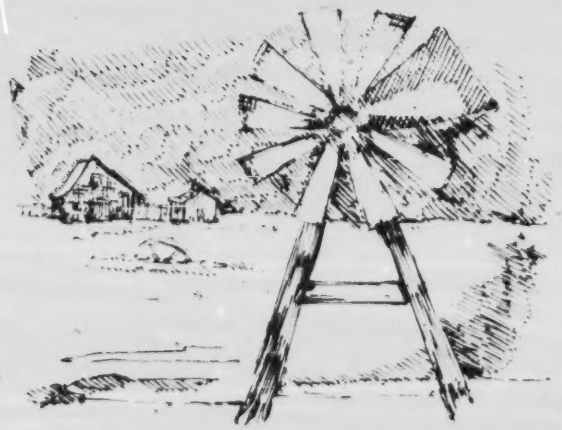
The principal cause underlying our modern dilemma is that our non-Indian culture has its roots in early Modern Europe. From the age of Christopher Columbus to Napoleon, Europeans who developed imperial systems in the New World took their values from two sources. They were influenced by the Judeo-Christian attitude, written in the Book of Genesis, that they were commissioned by God to subdue the earth to promote the growth of their own civilization. Secondly, they were inspired by the Renaissance, which encouraged the use of the earth in the ways that it would most beneficially support their respective nations and values. Accordingly, as explorers moved to the Western Hemisphere in the wake of Columbus' ships, they believed that the natural resources they found in the New World were theirs, by "devine right," to exploit. After their arrival, this assumption was reinforced by the exploitive principles that accompanied the emergence of modern capitalism.

People of this mind have "developed" New World resources almost down to the present with little concern for ever running out. Through most of American history, it seemed that once the resources of an immediate frontier were used up there were more "just over the horizon," to the west. Moving continuously with this assumption, they used resources wastefully until they reached the Pacific Ocean, and then re-traced their steps to pick up resources that had been overlooked during the initial conquest of the continental United States.

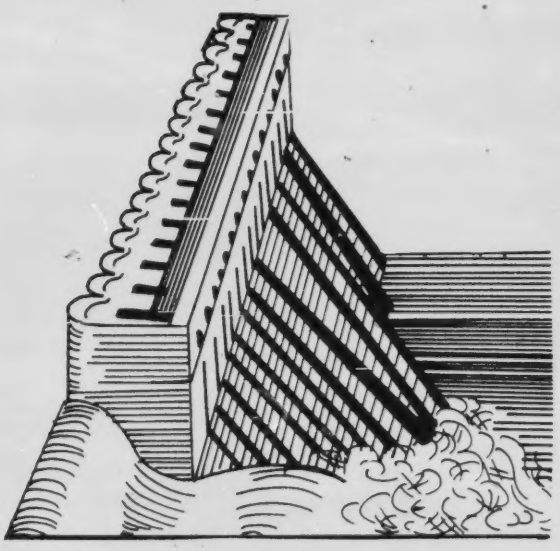
As they re-traced their steps, certain officials in the U.S. government began to intervene. Congressmen and administrators grew aware of the need to "reclaim" arid land, and to "conserve" other resources for future exploitation. John Wesley Powell, the "Father of Reclamation," surveyed the arid west during the 1870's, and his reports precipitated a movement that brought the federal government into the irrigation business. The capstone of the movement was the Reclamation (Newlands) Act of 1902, through which Congress created a fund to support the construction of dams to produce hydro-electric power and to hold back water for irrigation. At about the same time, Gifford Pinchot and Theodore Roosevelt teamed up to set aside forest acreages, and to impose regulations upon corporations that had

been cutting timber with little regard for lumber resources in the future. Pinchot, Roosevelt and their successors also began to set aside grasslands, and coal and oil reserves, so they would not be used wastefully by individualistic entrepreneurs. Together, "reclamationists" and "conservationists" fostered a reaction against the uncontrolled exploitation that had characterized the American frontier down to the 20th Century.

Subsequently, the U.S. Army Corps of Engineers, the Bureau of Reclamation, the National Park Service and other agencies of the U.S. government perpetuated the same general policy and added such features as flood control, recreational development and soil conservation. It was in the interest of reclamation and conservation that Congress legislated to support a plan for the Tennessee Valley, promoted by Nebraska's George Norris, which resulted in the establishment of the Tennessee Valley Authority during the 1930's. A similar plan was spelled out in the Flood Control Act of 1944, which has resulted in the construction of main-stem dams along the Missouri Valley.



The development of "reclamationism" and "conservationism" has been accompanied by increasing interest in "preservationism." Modern exponents of this philosophy credit George Catlin for being the first prominent spokesman in the nation's history to warn that without formal preservation the wilderness would one day vanish. Henry David Thoreau promoted the same cause, and so did J. Sterling Morton, whose efforts led to the designation of April 10 as Arbor Day, in 1872. Subsequently, John Muir brought strength to the "preservationist" movement with the founding of the Sierra Club, in 1892. These and other spokesmen voiced the idea that wilderness should be preserved for its aesthetic qualities, rather than for its economic potential.



With leadership from Muir, the "preservation movement" gained momentum early in the 20th Century. Congressmen established the National Park Service in 1916. Interested supporters gathered at Washington,D.C., for the first National Conference on Outdoor Recreation in 1924. Robert Marshall, who worked for the U.S. Forest Service, took the lead in organizing and financing the Wilderness Society, in 1935, and supported the cause of wilderness preservation until he pushed through Forest Service regulations that made recreation the principal use for millions of acres of National Forests after 1939. Out of such efforts has grown a system of National Parks and National Grasslands, plus the National Wilderness Act of 1964.

In the 1930's, the Franklin D. Roosevelt administration distinguished itself with the promotion of numerous "conservation" and "preservation" projects. Partly as an attempt to move the nation from the grips of depression, and partly to place a substantial labor force behind worthwhile

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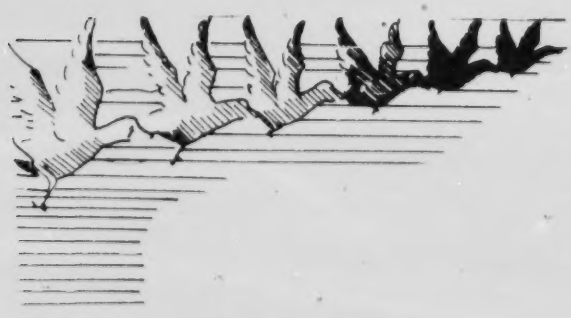
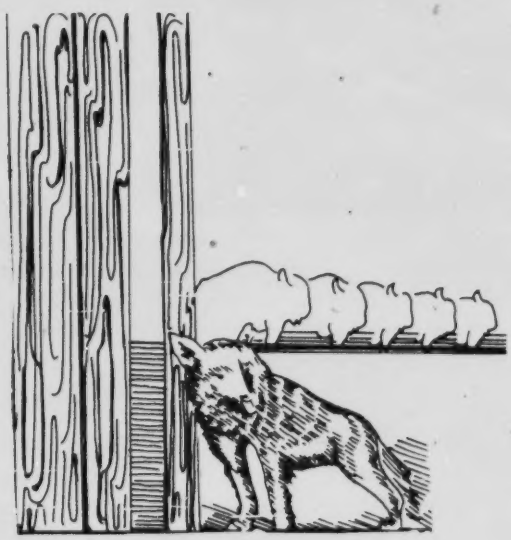
"conservation" activities, whole "armies" of men were mobilized to restore the land. In the Western Frontier and Upper Missouri region the Works Projects Administration (WPA) constructed roads, earthen dams and irrigation canals, and seeded grasslands in areas previously bared by overgrazing and drought. The Public Works Administration (PWA) worked in towns and cities to promote parks and recreation facilities. The Civilian Conservation Corps (CCC) replaced trees that had

been destroyed by forest fires, cut trails for fire protection, and constructed campsites so tourists could enjoy the "great outdoors." The Indian Office also mobilized Native Americans to perform restoration services on many reservations in the region.

Out of "conservationism" and "preservationism" has come "ecology." The founder and leading exponent was Aldo Leopold, a Forest Service employee. He believed that forms of life other than human beings had the right to use the wilderness. Speaking from scientific rather than sentimental arguments, he said that the environment did not belong to man alone, but to all living creatures. After supporting this view throughout his life, Leopold died in 1948 fighting a brush fire in Wisconsin.

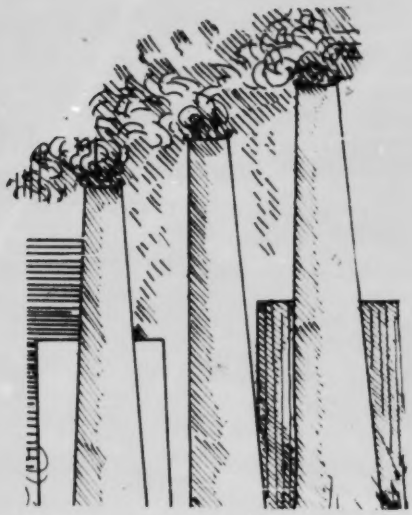


Wallace Stegner, biographer, novelist and professor, has succeeded Leopold as a leader in the "ecology" movement, and has given it new dimensions by saying that wilderness had, and continues to have, special meaning in modern American life. In 1961 he wrote, in **Wilderness: America's Living Heritage,** "Something will have gone out of us as a people if we ever let the remaining wilderness be destroyed; if we permit the last virgin forests to be turned into comic books and plastic cigarette cases; if we drive the few remaining members of the wild species into zoos or to extinction; if we pollute the last clear air and dirty the last clean streams . . . . Never again will Americans be free in their own country . . . . Never again can we have the chance to see ourselves



single, separate, vertical and individual in the world, part of the environment of trees and rocks and soil, brother to the other animals, part of the natural world and competent to belong to it."

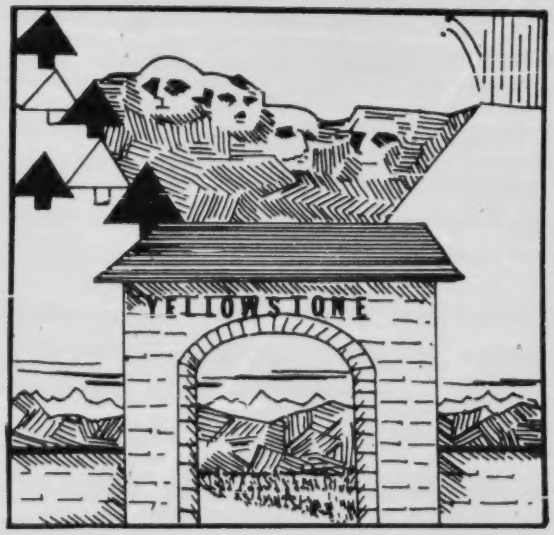
The region under study, which contains some of the nation's most significant natural resources, has been effected by "conservationism," "preservationism," and "ecology" in many ways. For example, main-stem dams along the Missouri River Valley are monuments to the "conservationist" movement of the Progressive Era at the outset of the 20th Century. Missouri Valley development has combined the goals of flood control, hydro-electric production, water storage, soil conservation and wild life management. The



Echo Park Controversy in western Colorado and eastern Utah, which was resolved in a political showdown between "reclamationists" and wilderness supporters during the early 1950's, has given "preservationism" new momentum. The Bureau of Reclamation asserted that the construction of a dam at Echo Park, on the Green River, was important to efforts to store water on the upper Colorado River. Wilderness exponents reacted with the argument that Dinosaur National Monument, a 200,000 acre compound, should be kept in its natural state. "Preservationists" won the issue when the conflict was resolved in their favor in 1956.

Federal agencies have accomplished a great deal in the interest of preserving wilderness areas by withdrawing public lands from private use: Yellowstone National Park, in Wyoming; the Badlands National Monument, in western South Dakota; the Pipestone National Monument, in southwestern Minnesota; the National Forests and the National Grasslands.

The exploitive instincts that characterized pioneers throughout most of American history linger, nevertheless, and too often gain public support when immediate needs for natural resources seem more important than the pleas of wild life defenders and ecological spokesmen. The energy crisis of the 1970's has made it easy for strip miners to use the need for coal to quiet the voices of "preservationists" and "ecologists" in government circles. The drive for industrial development, and of tourism, undermines the work of naturalists, who caution that if this generation does not preserve its remaining wilderness, as Stegner has put it, "Never again can we have the chance" to be "brother to the other animals" and "part of the natural world and competent to belong to it." Unless American voters and officials exercise restraint, and become more prone to preserve resources than were the pioneers of the past, future generations will be deprived of the privilege to be "part of the environment" and to view themselves as peoples "single, separate, vertical and individual in the world."



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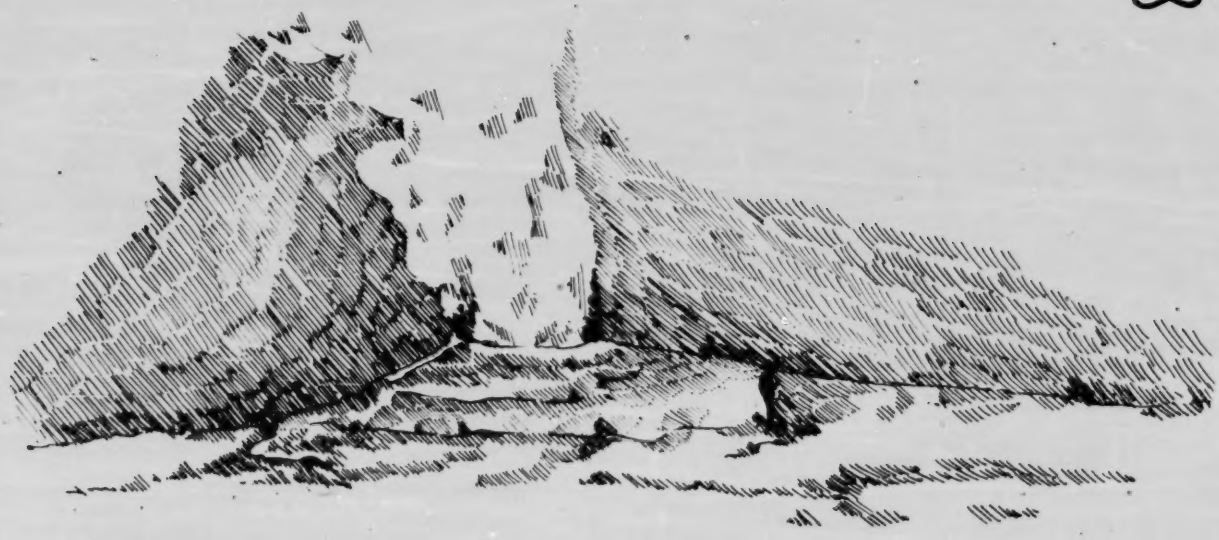
Yellowstone, The First National Park



Yellowstone, the first National Park in the United States, was created in 1872. It encompassed more than 3,000 square miles in the present states of Montana, Wyoming and Idaho. The first non-Indian to see the area in which Yellowstone Park is located was probably John Colter, a member of the Lewis and Clark party who left the expedition to join trappers along the Upper Missouri River Valley. As he wandered in the wilderness, he discovered Yellowstone Lake and many other natural phenomena now within the boundaries of the Park, but few people believed the stories he told about them, and writers and map-makers would not use the information he supplied in their publications. Facetiously, listeners called the area "Cotler's Hell," and ridiculed his stories.

For about six decades after Lewis and Clark's journey to the headwaters of Yellowstone River, trappers and traders wandered through the area frequently, but as the fur trade declined, the knowledge they possessed was lost. Yet Jim Bridger was aware of many of the features of the Upper Yellowstone region, and when, in 1859-60, Captain W.F. Raynolds of the Corps of Topographical Engineers explored the Yellowstone's tributaries, Jim Bridger was hired on as a guide.

Raynolds' report attracted attention to the Yellowstone, as did reports given by prospectors who led mining expeditions through parts of what is now Yellowstone Park during the early 1860's. Their reports appeared in both local and eastern newspapers, and, as a result, three parties moved out to explore the Yellowstone "wonderland" in quick succession during 1869, 1870 and 1871. The first was a private venture conducted for the purpose of proving or disproving rumors about the region. The second, which also was organized privately but soon received semi-official recognition, captured attention as the "Yellowstone Expedition of 1870." The third, which was strictly official, was led by soldiers and scientists for the purpose of gaining accurate information about this "most interesting collection of wonders to be found in the world." Dr. F.V. Hayden, the geologist in charge, collected accurate data concerning the region, and when he returned the "discovery" of Yellowstone was complete.

At that point, Congressional leaders, who doubtless were aware of George Catlin's recommendation for a national park system, became interested. Hayden placed his specimens and photographs on display for them to see. A writer named N.P. Langford called for a national park in several articles published in the **Scribner's Magazine.** William H. Clagett, a delegate from Montana Territory, promoted a bill to create a national park in the Yellowstone region. In response to these and other lobbying forces, the U.S. Senate passed a bill to establish the park almost unanimously, on January 30, members of the House of Representatives gave their support on February 27, and President Ulysses S. Grant signed the park bill on March 1, 1872.

The creation of Yellowstone Park was a significant landmark in federal policy regarding the management of natural resources. Previously, a privileged few had been able to enjoy wilderness areas, but now, for the first time, the government

set aside a park for use by all people. Yellowstone Park was created in the face of considerable opposition. Those who previously had hoped to exploit the resources it contained lobbied against it. Hunters resented restrictions upon their freedom to search for game. Some leaders in Congress believed that the creation of a park was inappropriate. As one prominent member of the "billion dollar Congress" put it, the federal government should spend "not one cent for scenery."

Since 1916, Yellowstone National Park has been managed by the National Park Service, and is under the care of guides, landscape architects, engineers, foresters, biologists, historians and geologists, who strive to preserve timber, minerals, natural rock formations and other "curiosities" in their natural conditions. The plan worked out for Yellowstone Park has served as a pattern for the management of other Parks and National Monuments in the Upper Missouri and Western Frontier region. As required by the bill under which it was created, it is "dedicated and set apart as a public park or pleasuring-ground for the benefit and enjoyment of the peoples," and it stands as a monument to the foresight of a small group of people who wished to preserve the wonder and beauty of the wilderness for future generations.

Discussion Topics

1. Why did people call Yellowstone "Colter's Hell" in the early 1800's? What reasons would they have for not believing his stories?
2. For what reason did the government sponsor an expedition to Yellowstone in 1871?
3. Discuss the new government policy which was exemplified by Yellowstone Park's creation. What effect did this have in other parts of the U.S.?
4. What groups were against the creation of Yellowstone Park? Why did they resent the government's policy?
5. Explain the management of the Park. Have people who may have visited the Park give reports on its "wonders" to the class.

Vocabulary Building

Ridiculed
Specimens
Privileged
Unanimously
Foresight
Facetiously
Data

ENDANGERED SPECIES

Fill in blanks to make names of endangered species:

D _ _ _ _ _ B_ _ _ _ _ _ _

_ _A_ _

_ _ _ _ _L_ _ _ a _

_ _ _ _ r _ _ D_ _

_ _ _E_ _ _ _ _ _ _ _ c _ _

_ _ _ _ _A_ _ r _ _ _ _ _ a _

_ _ _ _G_ _ _ _

_ _ m _ _ _ _ _L_

_ _ _ _E_

Timber Wolf
Grizzly Bear
Peregrine Falcon
Alaskan Brown Bear
Prairie Dog
Pronghorn
Desert Bighorn
Osprey
Whale

00240

Leaders in Conservation and Ecology

Gifford Pinchot, Theodore Roosevelt and John Muir rank among the most prominent leaders in the history of "conservation" and "preservation" in the United States. Pinchot was born in New York City to wealthy parents and traveled in Europe as a child. He entered Yale University in 1885, where his professors encouraged him to become a forester even though at that time there was no academic major in forestry anywhere in the United States. After graduation, he retained his determination to work in forestry despite the paucity of jobs. After spending thirteen months in Europe, where the science of forestry was more advanced, he returned to apply his knowledge to the development of a plan which would allow the exploitation of timber lands without destroying them. With proper planning, forests could be harvested, yet preserved for use by future generations.

After traveling across the country to familiarize himself with the condition of forests, he gained recognition as an authority on planned conservation. He became a member of the National Forest Commission in 1896, completed a survey of forest reserves and recommended the establishment of a special agency in the federal government to regulate the use and management of remaining woodlands. At length such an agency was established - - the Forest Service - - and Pinchot served as its Chief from the time of its creation in 1905 until 1910. In 1910 he left his post, due to a controversy with Secretary of the Interior Richard Ballinger, which led to his dismissal by the president for insubordination. After that Pinchot lent his support to the creation of the National Conservation Association and became a founder of a program for the study of forestry at Yale University. In his last years, he entered politics, first as a Progressive candidate for the U.S. Senate in Pennsylvania, and then as a gubernatorial candidate. He was elected Governor of Pennsylvania in 1922, and in 1930.

Theodore Roosevelt, 26th President of the United States, is also remembered, for his dedication to the cause of "conservation." Born into a well-to-do New York family, Roosevelt was involved in state politics as a young man. In the mid-1880's, he invested in cattle ranching in the Bad Lands (of North Dakota) during a hunting trip. He went there to improve his health, and found the scenery and rugged existence of the cattleman appealing to his romantic nature. The investment seemed sound because the Territory's cattle industry was lucrative at that time. He participated in roundups and other ranch activities during frequent trips to Dakota, which helped him regain his natural vigor and good health. The harsh winter of 1885-86 caused great damage to Roosevelt's herd, so he sold his interests in 1886, and entered national politics. The image of a rugged westerner that he acquired during his exploits in the Bad Lands contributed to his popularity after he became president following the death of William McKinley in 1901. He served as president for seven years, and during his term in office he promoted the cause of "conservation" in several ways. For one thing, he gave extensive powers to Gifford Pinchot's Forest Servcie and backed Pinchot as the Forestry Chief withdrew 43,000,000 acres of woodland from private entry. During his administration, Roosevelt also saw the creation of five National Parks, sixteen National Monuments and fifty-one Wild Life Refuges. On numerous occasions, Roosevelt drew criticism for

depriving private interest groups of the opportunity to exploit natural resources and received complaints from the West for his methods. Yet even from some of his critics he received high praise for his efforts to impress upon the nation the importance of conserving resources for future generations, and for the support he gave to federal employees as they devised various land-use plans.

John Muir was born in Scotland in 1838, and was eleven years old when his family sailed for New York and settled on a homestead in Wisconsin. He grew up under the authority of a strict father, who did not approve of his interest in science. Nevertheless, he read books, worked on inventions such as water-wheels, doorlocks and thermometers and gained recognition with displays at the Wisconsin State Fair. When he came of age, he left home to study at the Universities of Wisconsin and Michigan. Then, after traveling in Canada for a brief period, he reached the decision to devote his life to the "preservation" of the wilderness, and he made a walking tour from Indiana to Flordia. Subsequently Muir participated in geological expeditions in California and developed a theory about the glacial origin of the Yosemite Valley. When the Yosemite was designated as a National Park, it was largely due to Muir's efforts. He also was instrumental in the creation of the Forest Service, and he was chosen as the first president of the Sierra Club, in 1892.

During the Theodore Roosevelt administration, Muir pointed to the wanton destruction of forests and convinced the president to set aside millions of acres in public reserves. He published an important book entitled **Our National Parks**, in 1901, plus several others on California forests and mountains. The Muir Woods National Monument, a redwood forest near San Francisco, was named in his honor. Muir stands along with Aldo Leopold and Wallace Stegner as one of the foremost exponents of wilderness preservation in American history.

Discussion Topics

1. What contributions did Gifford Pinchot make to the conservation movement? What "first" is he credited with?
2. Why was "Teddy" Roosevelt a politician with national appeal? What things other than support of conservation did he accomplish as president?
3. Explain why John Muir is included in this landmark even though most of his activities were not in our region. What was his connection with the Sierra Club?
4. See if you can find information on conservation leaders of the 20th Century. Did they receive any guidance from men like Pinchot, Roosevelt and Muir?

Vocabulary Building

Romantic
Vigor
Refuges
Geological
Insubordination
Private entry
Exponents

FLOWERS

Fill in the blanks with the names of flowers:

I _ _ _ t _ _ _ s

C _ _ _ _ s

C _ c _ _ s

P _ _ _ _ d _ _ _ _ _ n

J _ _ _ _ _ 's _ _ _ t

L _ _ y _ _ _ _ _ _ r

D _ _ o _ _ l

S _ _ _ z _ _ _ _ d

G _ _ d _ _ _ _ d

M _ s _ _ _ d

T _ _ _ _ - m _ - _ _ t

G _ _ _ _ _ _ m

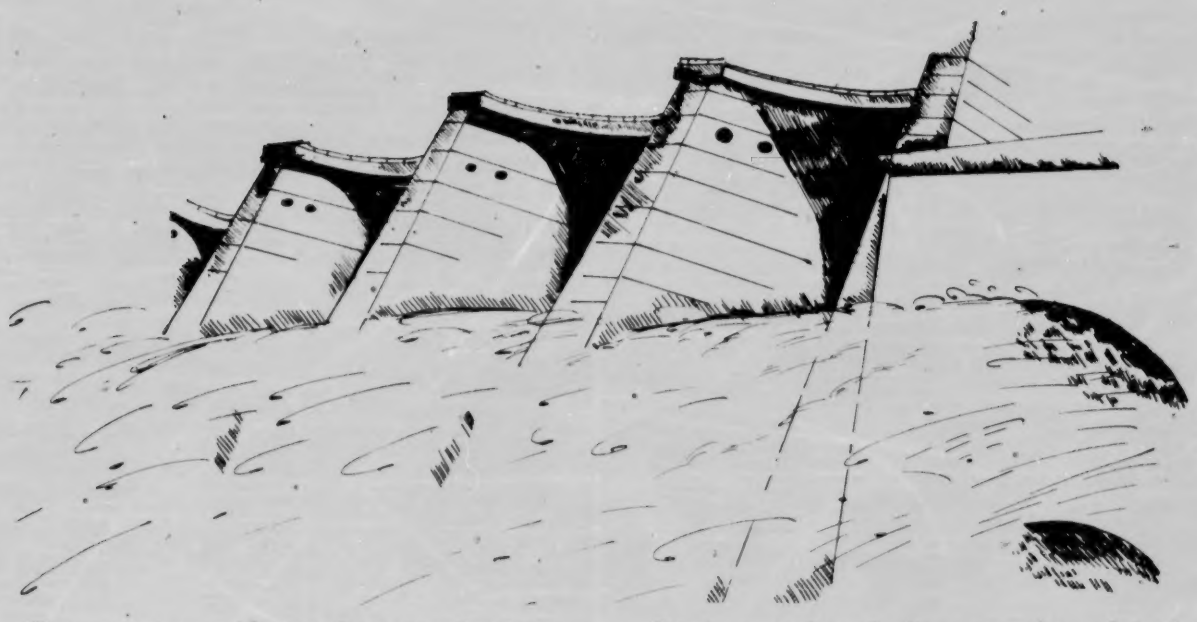
T _ _ _ _ _ w _ _ d

H _ _ _ _ _ _ _ _ _ e

00242

Federal Agencies

and the Use of Natural Resources



The management of natural resources has been an issue of growing concern to state, county and municipal officials and to leaders in various private organizations, but the greatest responsibility for resource management has been assigned to agencies in the federal government. The first to become involved was the U.S. Army Corps of Engineers, which was established by an act of Congress in 1802 that authorized the president to "organize . . . a corps of engineers" of no more than twenty officers and cadets Since Thomas Jefferson commissioned the first Army Engineers to create a school of engineering at West Point, New York, soon after the act was passed, the Corps has flowered into an agency managed by an elite group of Army Engineers, which employs more than 30,000 civilian workers and operates on a budget of approximately $1,600,000,000 a year. The principal duty of the Corps has always been to serve the United States Army "in the field, on the frontiers, and in the fortifications of the seacoast," as an early law prescribed. However, as demands for internal improvements increased during the 19th Century, Corps personnel were charged with responsibility for river and harbor improvements, surveys and explorations, roads, canals, lighthouses and public buildings. Until the outset of the 20th Century, they accomplished little in the management of natural resources except to keep rivers open for navigation, but since 1900 they have taken charge of flood control and the generation of hydro-electric power on many arterial streams across the country. By 1973, Corps engineers had constructed 350 reservoirs, had improved approximately 7,500 miles of channel, and had developed flood control projects that prevented nearly $20,000,000,000 in flood losses. They had constructed more than fifty hydro-electric power plants, with a generating capacity of about 12,000,000 kilowatts.

In recent years, Army Engineers have also accepted responsibility for the management of lands along lakes and rivers under their charge. For example, they have created more than 150 fish and wild life management areas, and have constructed recreational facilities that accommodate more than a quarter-billion visitors a year. They have worked on projects to prevent soil erosion and the siltation of lakes, on marking and preserving historic sites and on the reforestation of lands under their control.

Corps personnel have been especially active in the region under study. Their most noteworthy achievement since World War II has been the construction of enormous earthen, main-stem dams along the Missouri River Valley, which control flood waters, produce electrical power and hold back lake waters that provide favorable environment for wild life, recreational opportunities and water for the irrigation of farmlands nearby.

As miners, farmers, lumbermen and other entrepreneurs exploited resources in the trans-Mississippi West during the last half of the 19th Century, government officials and other interested parties began to see the need for additional agencies to manage resources for which the Corps of Engineers held no responsibility. In 1877, Secretary of the Interior Carl Schurz noted the "extensive depredations committed upon the timber on the public lands of the United States," and called for controls; about the same time John Wesley Powell made his plea for federal land-use planning in the Desert West; later John Muir established the Sierra Club. Due to pressures applied by Schurz, Powell, Muir and others, congressmen began to see that unregulated free enterprise would almost inevitably destroy the natural treasures and aesthetic beauty of the nation, and began to pass laws to prevent further destruction.

In 1902, Congress passed the Reclamation (New lands) Act and voted support for a regulatory agency to administer water management. Theodore Roosevelt assigned responsibility to the Reclamation Service, a sub-division of the U.S. Geological Survey, then in 1907 created a separate Bureau of Reclamation directly under the Secretary of the Interior. Since that time, the Bureau has taken charge of the management of water in major western rivers and streams. Its work in the region under study is reflected on a map that accompanies this text, which shows many of the irrigation projects that have been set up through the efforts of Bureau personnel in the Rocky Mountain region.

At about the same time, President Roosevelt also established the Bureau of Forestry under the Interior Department. After the establishment of the first National Forest in Wyoming, in 1891, presidents began to set standards for the management of national forests and grasslands that since have become guidelines for the preservation of public and private holdings alike. A law passed by Congress in 1911 authorized the addition of 20,000,000 acres to the 56,000,000 that previously had been set aside, and officials in the Interior Department have enlarged national forests and grasslands with numerous additional purchases down through the years. For example, in 1953 the Secretary of the Interior took over 4,000,000 acres on the Great Plains that had been threatened by "dust bowl" erosion during the 1930's and turned them into National Grasslands subject to special management and controls. Today there are more than 150 national forests and nineteen national grasslands scattered across forty-four states, which cover an area of more than 180,000,000 acres. Many of these are located between the Upper Mississippi River Valley and the Interior Basin.

The Bureau of Forestry has been more a "conservation" than a "preservation" agency, in the sense that it has permitted the use of resources under its control for economic, recreational and industrial benefit. Its leaders have permitted timber cutting, livestock grazing, hunting, fishing and other types of activities under guidelines that protect resources against wanton destruction. For instance, lumbering has been allowed only by companies that agree to attend to reforestation, disease control and fire prevention, and whose workers avoid practices that might threaten cover along the headwaters of major rivers or cause soil erosion on public lands.

After the Bureau of Forestry, came the National Park Service. As mentioned earlier, artist George Catlin is credited with having been the first to suggest the protection of wilderness areas through the creation of national parks, and Henry David Thoreau popularized the idea through his transcendantalist writings. In 1871, an official expedition set out to view the Yellowstone area in Wyoming, and the explorers were so impressed by its beauty that they urged perpetual management and protection by the federal government. As a result, Yellowstone National Park was established in 1872. Soon others followed, in quick succession: Sequoia, Yosemite, Mt. Ranier, Glacier, etc.

In 1906, Congress authorized the president to add "national monuments" to the park system, with the Antiquities Act. Devil's Tower in Wyoming - - an 865 foot tower of rock formed by volcanic activity - - was the first.

After twelve parks and several monuments had been set aside, Stephen Mather went before Congress and lobbied for the creation of a special agency to manage them. The result was the National Park Service Act of 1916. Since then, the Park Service has grown into a large agency with headquarters in Washington, D.C., and regional offices scattered from San Francisco, California, to Richmond, Virginia. As the Park Service has grown, the number of parks and monuments has increased. Each facility has a resident superintendent, park rangers and specialists to look after the resources it contains. Each provides information - - brochures, movies and lectures - - about points of interest for visitors. In some Park Service facilities, businessmen operate hotels, restaurants and lodges, and Park Service personnel manage attractive campgrounds. As a result, National Parks have become principal stops

00244

for millions of American tourists, naturalists, scientists, scholars and foreign visitors who travel about the country each year.

Since the founding of the National Park Service in 1916, the federal government has created other agencies to deal with natural resources. During the 1930's, the administration of Franklin Roosevelt set up several of great importance which have already been identified. In the 1950's, the Eisenhower Administration provided a "soil bank plan," which was designed not only to reduce agricultural surpluses, but also to maintain sufficient soil cover to prevent excessive erosion. Nearly all of the federal agencies and plans have been in evidence in the Western Frontier and Upper Missouri region because many of the nation's remaining natural treasures exist here. At present, cost for their support runs into billions of dollars each year, but the returns are generous. Despite the inefficiency and waste that exist in the bureaucracies that manage them, the accomplishments of the beaurocrats justify the expenditures. They stand guard to prevent irreparable damage to resources, and provide delightful environment for millions of visitors who travel west each year to escape the pressures and confinement of urban industrial life in the East.

Discussion Topics

1. Discuss, the various federal agencies concerned with management of natural resources. What are their differences?
2. What are the responsibilities of the Forest Service and Park Service? Which takes care of grasslands? of monuments?
3. List your state's national forests, parks, monuments and grasslands. When were they created?
4. Why do you think citizens and the government are concerned about natural resources? Has their concern accomplished anything?

Vocabulary Building

Arterial
Levees
Siltation
Reforestation
Perpetual
Brochures
Bureaucracies
Expenditures

BIRD-O-GRAM

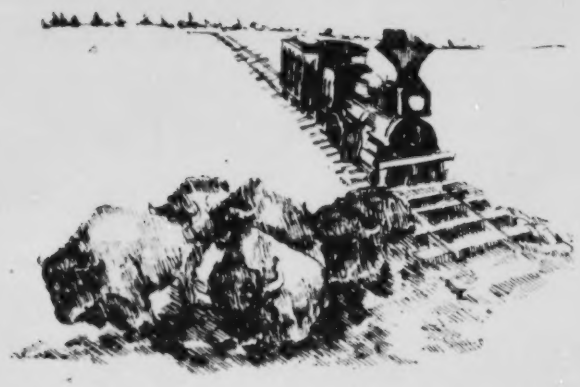
O S G O L D F I N C H R M A G R T
T B U N T I N G A R S P A R R O W
O W L L O T A B B O B O L I N K O
S D L A R K R U L W L R M S L A H
P F L I C K E R U O T O U T M P A
R H W M D K L M E A D O W L A R K
E D O V E I B O B W H I T E R M I
Y D O Y A L T I I D T M E S T A N
I O D R L L H E R S T A R L I N G
L V P I N D G O D D I R I A N N B
O E E G C E D A R W A X W I N G I
Y O C A E E G A O R T A N A G E R
T U K R G R O S B E A K W H O W D
A H E R E L A L I N T M H E R O N
L O R T A I E R N U T H A T C H A
F T O U W H I P P O O R W I L L B
I H R A S H E R O N E S K M O W E
E T I S A H U M M I N G B I R D L

FIND THE BIRD

Martin
Dove
Grosbeak
Bunting
Eagle
Cedar Waxwing
Hummingbird
Starling
Thrasher
Nuthatch
Wren
Whippoorwill
Bobwhite
Lark
Robin
Bluebird
Gull
Osprey
Blackbird
Rail
Killdeer
Hawk
Sparrow
Goldfinch
Meadowlark
Bobolink
Owl
Woodpecker
Flicker
Thrush
Tanager
Heron
Crow
Kingbird

00245

Attacks on the Buffalo Herds



Grasslands on the Great Plains were taken over by pioneers who moved into the trans-Mississippi West during the last half of the 19th Century, and many animals and Indians who long had depended upon them for life either suffered gravely or perished, as a result. The fate of the buffalo herds, upon which Indians had thrived since prehistoric times, is a dramatic example of that development. Spaniards, the first Europeans to see buffalo, called them "wild cows." Frenchmen who encountered buffalo in Canada used the term **boeuf** to name the hairy beasts. Englishmen called them buffalo because they seemed to resemble the African water buffalo, and that is what they are commonly called today, even though their correct name is bison.

Prehistoric Indian nomads stalked buffalo on the open Plains with lances, bows and arrows, stampeded them over bluffs, or drove them into natural corrals for slaughter. They stretched buffalo hides over frames constructed of willows to make dish-shaped "bull-boats," ate the flesh, used the hides to cover tipis, and, in fact, used every part of the buffalo for some purpose. Indian hunters became somewhat more wasteful after acquiring horses from the Spanish in the 17th Century, but never threatened the buffalo with extinction.

Then came the fur companies that offered goods in exchange for buffalo hides. After them came buffalo hunters in large numbers, and soon the great herds were almost extinguished. Because the herds were so enormous, many observers thought that they would never be endangered. Even after it became apparent that there was an end to the supply, the slaughter continued with public approval because it seemed a logical solution to the "Indian problem" where tribes depended on the herds. By the mid-1870's, the average annual kill was 250,000 and at times this number was exceeded in a single month. Special trains were operated to carry away the robes as carcasses lay rotting across the Great Plains. A skilled hunter was able to shoot a buffalo from a distance of 400 yards with a .45 caliber center-fire Sharp's rifle. The procedure hunters followed was to kill the leaders and sentinels of the herds first, then the rest, one by one. As the slaughter continued, bleached skeletons covered the Plains, and homesteaders collected them to grind for use as fertilizer. Most of the destruction occurred between the years 1820 and 1889. By 1893, there were only a few stragglers left from herds that once were comprised of a total of about 60,000,000 head.

Federal officials were deaf to appeals for the protection of buffalo until 1886, when a report published by the National Museum revealed that perhaps as few as 600 wild buffalo remained. Shocked by this report, and no longer concerned about the "Indian problem," they then began to take notice. No specific measures were taken until the spring of 1894, however, when a hard winter and poachers reduced a herd in Yellowstone Park to only twenty head. Then a bill was passed that forbad killing buffalo within boundaries of the Park. This law acknowledged the fact that bison were threatened with extinction, and soon the animals were gathered in other public lands, placed in zoos and maintained as curiosities by wealthy cattlemen. Today there are more than 8,000 buffalo in the United States on public lands with sufficient grass to support them.

Discussion Topics

1. Why did the coming of civilized man upset the life cycle on the Plains?
2. What two things combined to bring about the destruction of the buffalo herds? What were buffalo hides used for?
3. Explain the action that was finally taken to protect the buffalo from extinction. Has it been successful?

Vocabulary Building

Endangered
Poachers
Sentinels
Extinguished

00246

How to Make an Ecology Box

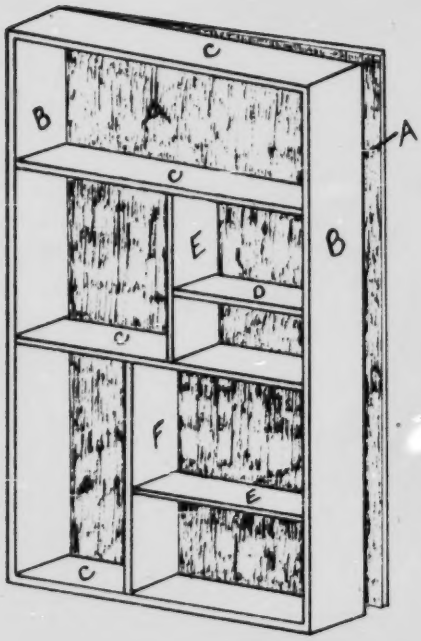
Most everyone knows of this very popular project. An ecology box, as shown below, can show off a collection of any number of related articles. For Bicentennial purposes, we suggest that a theme be kept in mind when filling the compartments. What would a farmer put in? a house wife? a child? a professional person? Try using pictures for background.

MATERIALS:

A - 1 piece of masonite 5½" x 11" x 1"
B - 2 pieces of wood 11"
C - 4 shelves 5-1/8"
D - 1 shelf 2-1/8"
E - 1 shelf and one side 3"
F - 1 side 4-5/8"

white glue
1 piece of 5½" x 11" acetate
some type of stain or paint

Depth of box is 1".



PROCEDURE:

1. Check parts for proper placement.
2. Sand parts smooth and clean.
3. Glue parts into place as shown.
4. Give final sanding. Be sure to remove all traces of glue.
5. Paint, stain or varnish as desired.
6. Fill bins. Some pieces may be glued in.
7. Glue along top edges and press acetate sheet down. Weight with book until dry. Be sure the acetate is clean.

How to Make 3-D Land Formations

Here is an easy, time-tried method for making relief maps of land formations and other low relief (not free standing) forms.

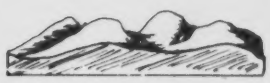
Bas-relief Map

Mount Rushmore

Old Faithful

CONSTRUCTION:

Bas-relief is flat in the back. The subject or design is raised or built up in the front.



Profile of Project

Build up slowly in layers. Let each layer dry before adding another - - add sticks or wire in the layers where needed for reinforcing.

INGREDIENTS:

(From the Morton Salt Co.)
2 cups table salt
2/3 cup water
1 cup loose cornstarch
½ cup cold water

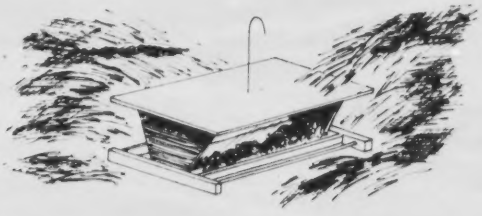
DIRECTIONS FOR MIXING:

Mix the salt and the 2/3 cup water in a sauce pan, stirring until the mixture is well heated, from 3 to 4 minutes. Remove from the heat and add cornstarch, which has been mixed with the ½ cup cold water. Stir quickly. The mixture should be the consistency of stiff dough. Place over low heat and stir about one minute until the mixture forms a smooth pliable mass. Once made (1-3/4 pounds) it can be kept indefinitely if wrapped in clear plastic or foil. No refrigeration is necessary. Dough may be precolored or tinted afterward. Finish with three coats of shellac or paint with nail polish (small articles only).

00248

How to Build a Bird Feeder

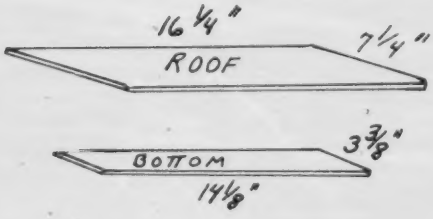
Our feathered friends are a fascinating part of the chain of life. Watching them and observing their habits has been of interest to man for a long time. A simple bird feeder will bring a variety of these creatures into easy viewing distance. What species of birds you attract depends on your locality and the type of feed you put out. However, if you do not intend to keep on feeding them throughout the winter, do not start. To take their food supply away would be a dirty trick!



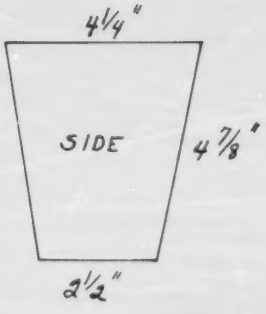
MATERIALS:

¾" wood scraps, nails, hammer, coat hanger, pliers, tape measure, saw, glass, ¼" dowel, ¼" strips, ¼" drill.

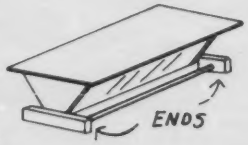
PROCEDURE:



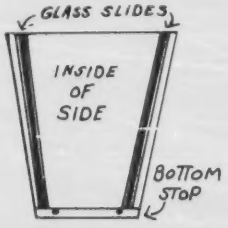
1. Cut roof board: 16¼"x 7¼"
2. Cut bottom board: 14-1/8" x 3-3/8"



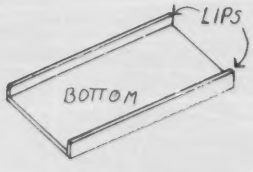
3. Cut two side pieces: 4¼" x 4-7/8" x 2½"



4. Cut two perches from ¼" dowel. Each 15½"
5. Cut two pieces of glass 12½" x 4½"
6. Cut two ends 7-1/8" x 1¼"

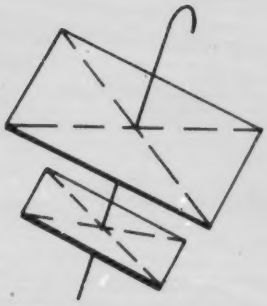


7. On the inside of each side piece nail two strips side by side so a piece of glass slips in freely. Nail another strip across the bottom. (see diagram) Do both side pieces the same.

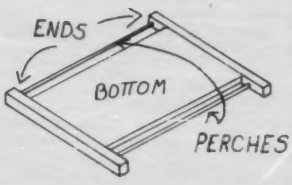


8. Nail two strips (one on each side) to the sides of the bottom to form a lip.

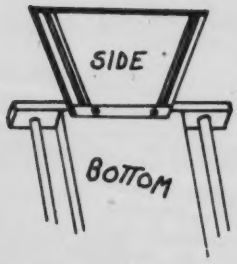
Now you are ready to put it together!



1. Drill holes in the center of the roof and the center of the bottom. (Connect opposite corners to determine the center.) Holes should be large enough for the straightened coat hanger to pass through.



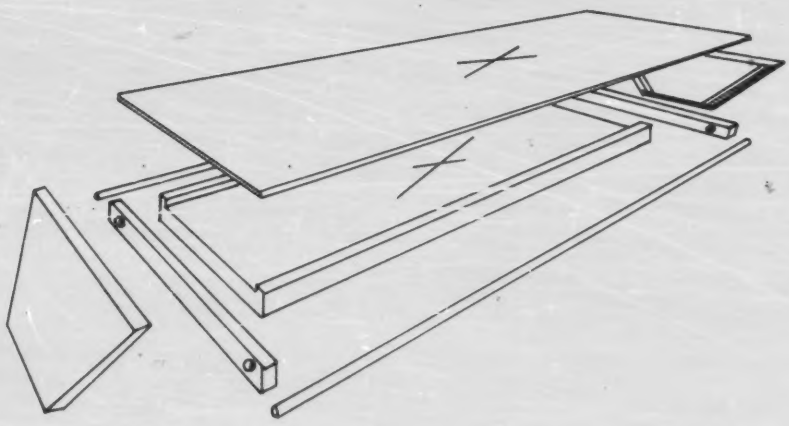
2. Nail the ends to the bottom. Now drill ¼" holes to fit the perches in.



3. The sides should be nailed in place at the ends of the bottom with the guide strips for the glass to the inside.

4. Slide glass pieces in place.

5. Straighten out your coat hanger as best you can. Insert it through the cover, down the middle and through the bottom. Bend under the bottom so it doesn't slip through. Now bend a hook on the top end. (see diagram) Fill with bird seed and hang in a tree.



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How to Make Paper Pulp Animals

There are many sections of this book in which you may need animals or figures. Paper pulp is cheap, requires no firing, dries hard and strong, can be painted, sand papered, shellacked, or sawed and will not stain clothing.

MATERIALS:

Paper, wheat paste, water, bucket

PROCEDURE:

1. Tear paper into small pieces and add just enough water to cover them in the bottom of a bucket.
2. Add wheat paste and mix.
3. Let the mixture stand overnight. Add more water if it seems stiff.
4. Model into the shapes desired.
5. Let dry. The texture will be rough, but may be sandpapered for other effects.
6. Paint and shellac if desired.

Try this simple animal.

Finished bear.

Put together these basic shapes. Smooth over the joints. Finish any way you want. For other animals, folded newspaper wrapped or tied together with string can be used for the base.

NATIONAL PARKS, MONUMENTS AND MEMORIALS

G R A N D P O R T A G E O R Z I O N
R F L O I I A V H L L F C K C A V A
E M A H N P I C E D A R B R E A K T
A B O L O E D U O E C A U A C T O U
T Y M C S S C S D V I G W I O I K R
S E O A A T A T O I E R I N V M S A
A L U P U O Y E R L R I N B E P B L
N L N S R N L R E S S P D O R A R B
D O T C L E P T R N B L C W O N Y R
D W R O C K Y M O U N T A I N G C I
U S U L B I G H O L E M V C B O E D
N T S O B A I N S V I L E E U S C G
E O H R L E A D E G I F S O T C A E
S N M A M E S A V E R D E L J A N P
X E O D G O L D E N S P I K E V Y E
E Y R O K B A D L A N D S X W E O T
A U E F F I G Y T H A R C H E S N E
S C O T T S B L U F F O R B L A C K
R C A P I T O L R E E F M I C A S T
T A T V I L L C A N Y O N L A N D S
H O V E N W E E P O V E R L V N D S
B A R T H L E A G R A N D T E T O N

FIND THE NATIONAL PARKS, MONUMENTS OF MEMORIALS ABOVE
(That part in parenthesis is not contained in the puzzle)

National Parks

Bryce Canyon
Canyon Lands
Glacier
Grand Teton
Mesa Verde
Rocky Mountain
Theodore Roosevelt
Wind Cave
Yellowstone
Zion

National Monuments and Memorials

Arches
Badlands
Big Hole (Battlefield)
Black (Canyon of the Gunnison)
Capitol Reef
Cedar Break(s)
Colorado
Custer (Battlefield)
Devils (Tower)
Dinosaur
Effigy (Mounds)
Goldenspike
Grand Portage
Great Sand Dunes
Hovenweep
Jewel Cave
Mount Rushmore
Natural Bridge
Pipestone
Rainbow (Bridge)
Scotts Bluff
Timpangos Cave
Yucca (House)

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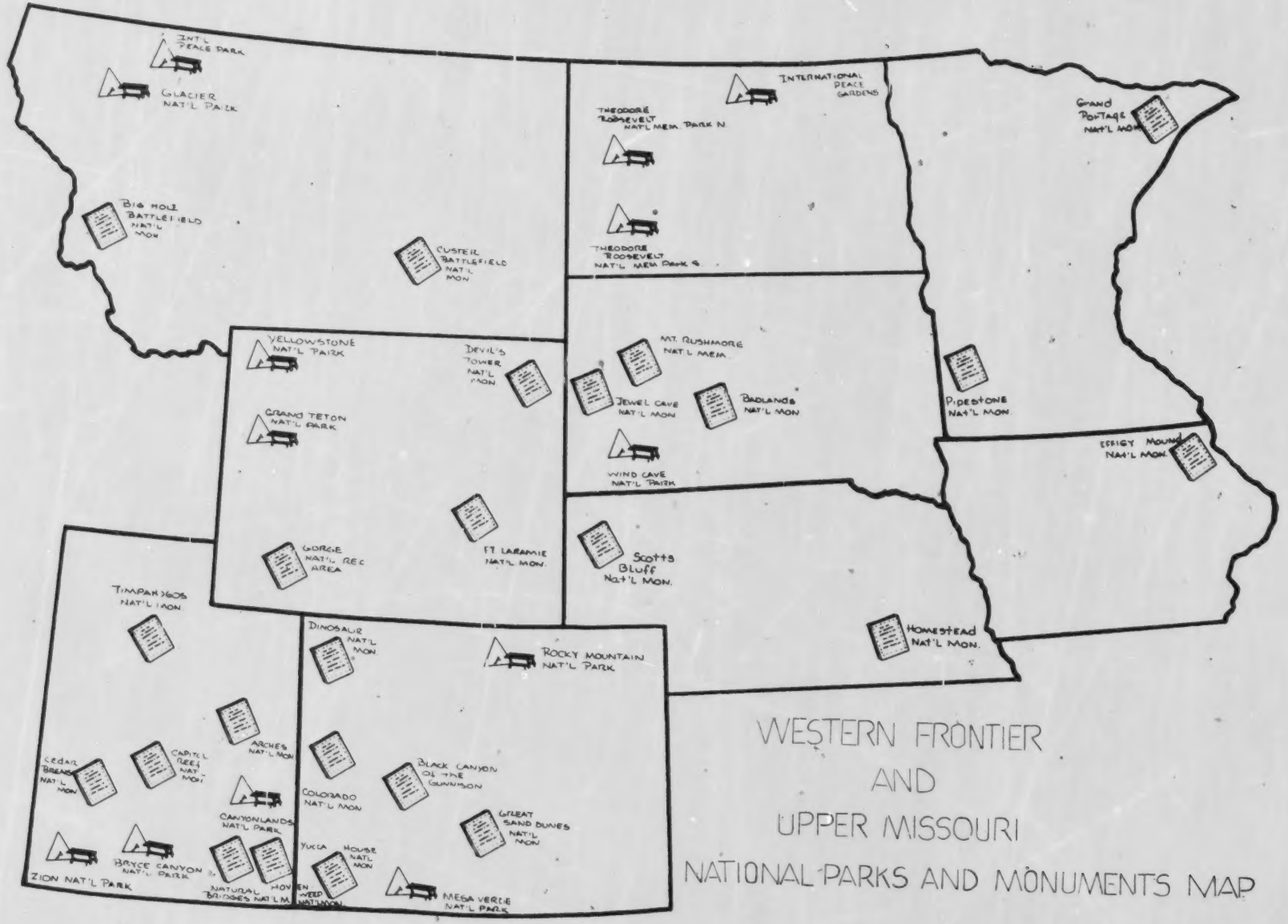
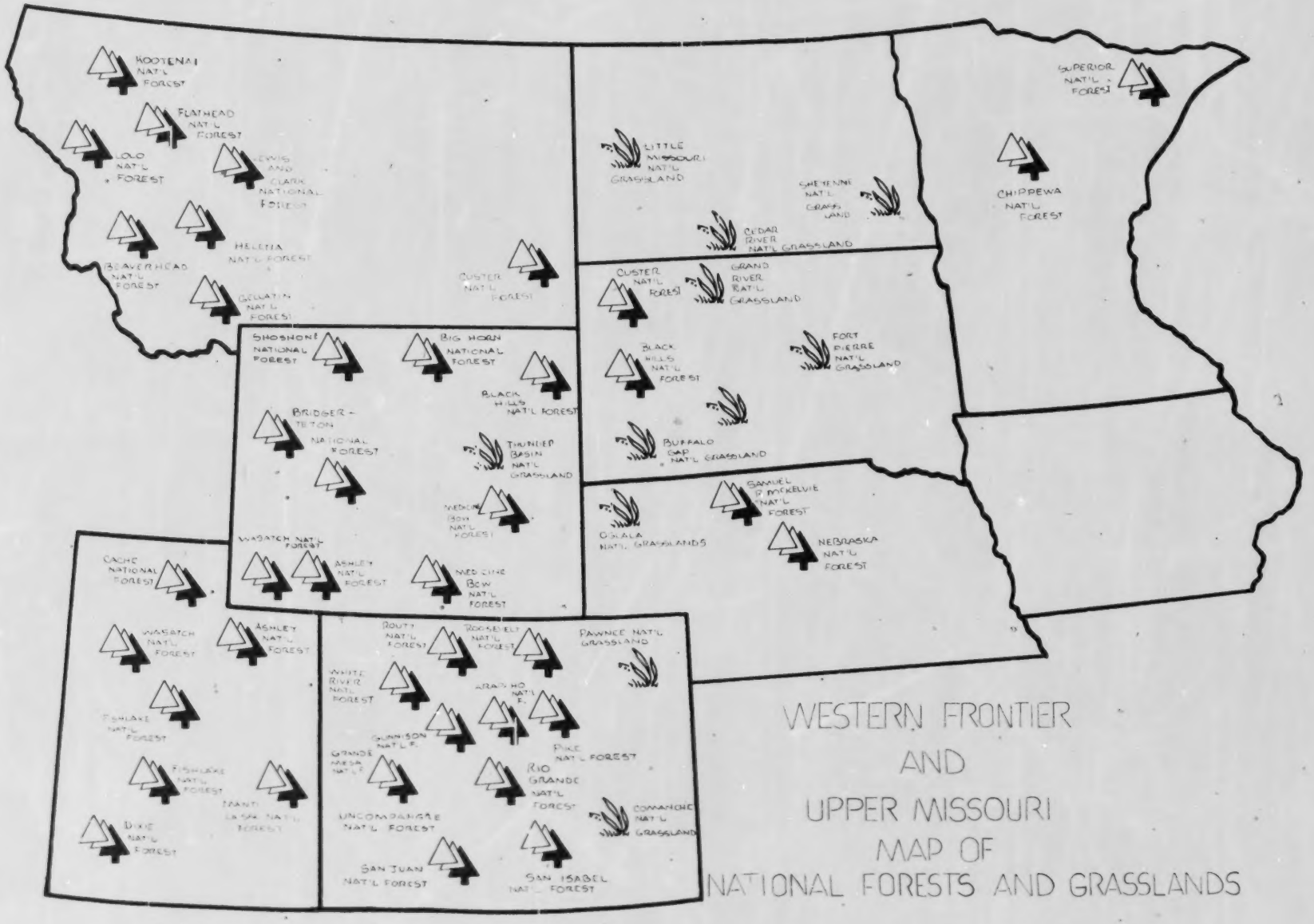


WESTERN FRONTIER AND UPPER MISSOURI NATIONAL PARKS AND MONUMENTS MAP



WESTERN FRONTIER AND UPPER MISSOURI MAP OF NATIONAL FORESTS AND GRASSLANDS

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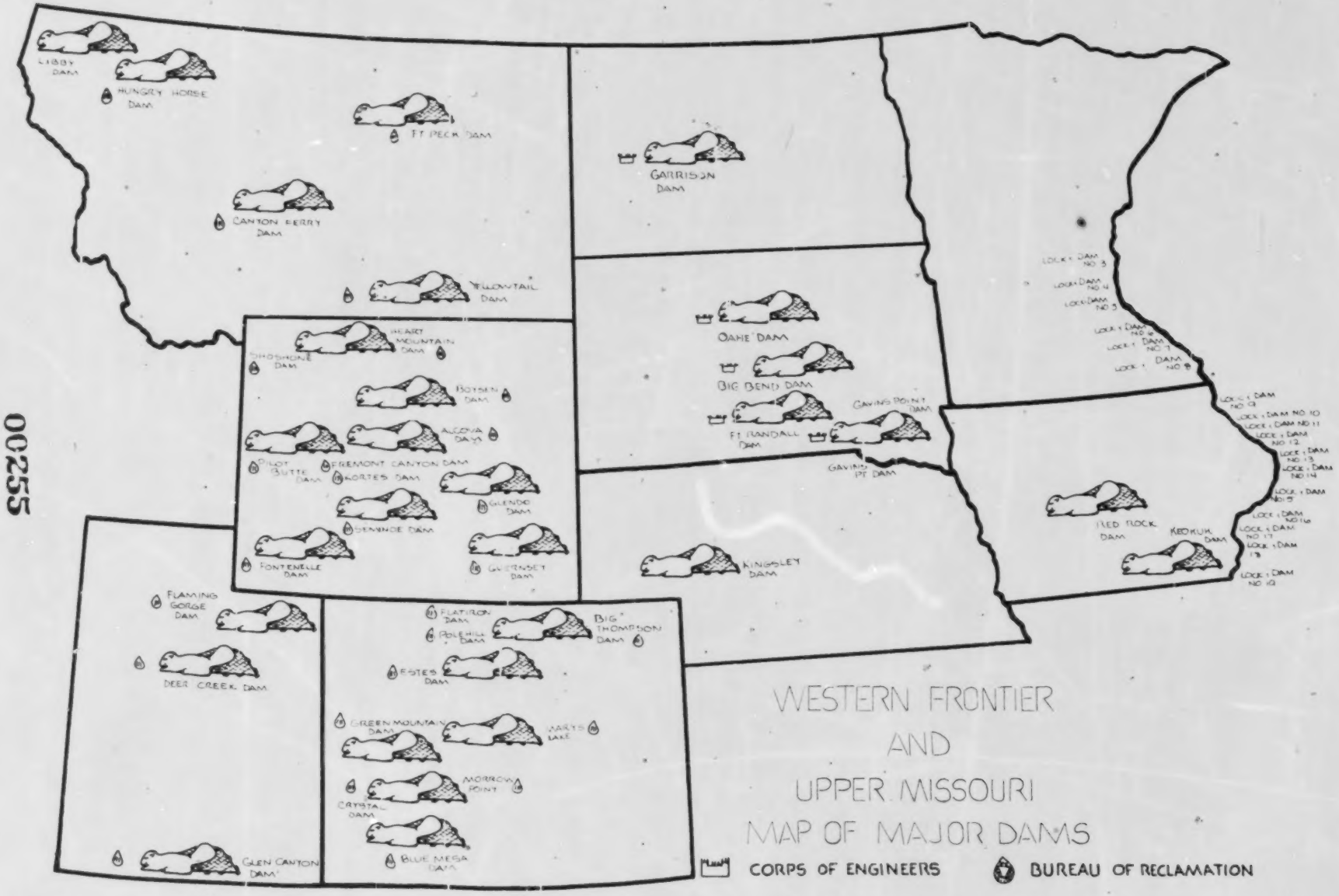
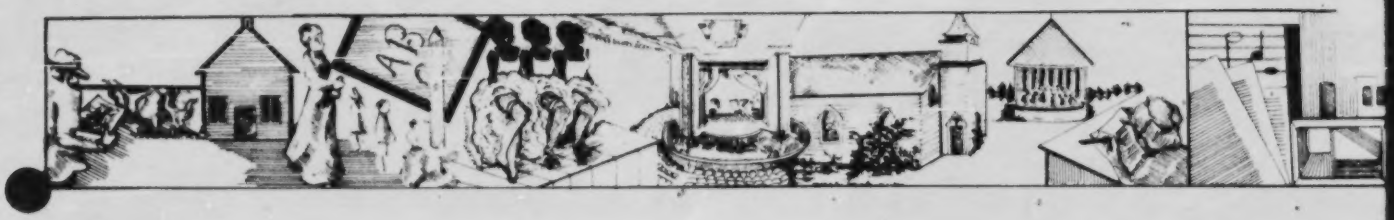


WESTERN FRONTIER AND UPPER MISSOURI MAP OF MAJOR DAMS

CORPS OF ENGINEERS BUREAU OF RECLAMATION



CULTURE

CONCEPTS TO BE LEARNED

- Defined sociologically, culture refers to the sum total of ways of life built up by a group of human beings and transmitted from one generation to another. This includes their arts, sciences, crafts, industries, mores, institutions, rites and, above all, their hopes and dreams for the future.
- Cultural studies are often broken down into special categories: art, music, literature, education, religion and ethnic groups. In the Western Frontier and Upper Missouri, cultural roots are varied; they are buried in American Indian and Anglo-American traditions.
- Art, music and literature in the region were borrowed, or eclectic, in the 19th Century, but they have emerged with uniquely western features in the 20th Century.
- Two types of religion exist in the Western Frontier and Upper Missouri region; one Indian and one, non-Indian. Indian religious heritage in this region is rooted primarily in the peace pipe religion, but it has been enriched by the appearance of strong chapters of the Native American (Peyote) Church since the outset of the 20th Century. Of course, the Ghost Dance made a brief appearance during the last half of the 19th Century.
- Christianity came to the region with the explorers and mountain men, but it was not institutionalized until missionaires began to appear during the second quarter of the 19th Century. There were two types of Christian activity; Indian missions and established denominational churches.
- Some groups came to the region seeking religious freedom. Most notable of these was the Church of Jesus Christ of the Latter-day Saints (Mormons).
- Education in the Western Frontier and Upper Missouri remained relatively primitive and traditional until the 20th Century, when it began to identify with the national pattern. The decline of the "little red school house" has been dramatic, and often traumatic, with the coming of school consolidation since World War II.

SUGGESTIONS FOR ACTION-CONSTRUCTION ORIENTED PROJECTS

- What a wonderful opportunity to invite local artists to exhibit their work for the public to see. If you need help, contact your state Arts Council representative. Possibly your class or school can sponsor a traveling art exhibit in your community.
- The American Issues Forum Activities that accompany each of the Teaching Units emphasize community participation in dialogue on relevant topics. Have your class or school take leadership in setting up community forums on a regular basis. Do not get "hung up" on numbers; your role should be that of facilitator.
- Many social events in America are ethnic or culturally based - - St. Patrick's Day, Christmas, Labor Day, Halloween, etc. Ask your class to take leadership in putting on an ethnic-oriented celebration - - Scandinavian Day, International Cultural Day, Slavic Recognition Week, etc. Foods, festival rites and costumes will enhance the events.
- In the format of "Christmas Around the World" make an effort to relate other festivals and ritual customs of ethnic groups in your community - - weddings, funerals, family living and recreation. Do not forget American Indians.

USING THE "HOW TO PROJECTS"

- The "How to Projects" in this unit have only scratched the surface in teaching the culture of the Western Frontier and Upper Missouri. The teacher should look carefully at social and ethnic groups in the area for clues to more relevant activities.
- Folk art is the basis for many arts and crafts. How to do such activities as whittling, quilting and quilling are suggestive of possible projects.
- In music, the folk dances of the people are often best taught by naturalized citizens or first generation Americans. Find them in the community.
- "How to Mount Your Display" should be beneficial to the teacher in placing either the students' or recognized artists' work for others to see.
- Many "How to" activities from the American Indian Unit rightfully belong in the study of Culture.

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SUGGESTIONS FOR LISTENING-OBSERVING ACTIVITIES

- Each state has its own writers, artists, musicians and drama personalities. Unfortunately, many of those who were born and raised in the region left for more urban settings where they could exercise their creative instincts more effectively. Seek the names of talented people who were born in your state or region. Why did they leave? (awareness-inquiry)
- Gather a collection of prints of western artists - - past and present - - and present them to your students. Ask students to recognize the styles and names of significant works, such as Charles Russell's "Waiting for the Chinook." (knowledge and association)
- Invite someone versed in western American literature to speak to your class. Ask the speaker to pay particular attention to writers associated with your area. For example, in Nebraska, suggest the names of Willa Cather and Mari Sandoz; in Minnesota mention Frederick Manfred. (association and comprehension)
- Musicians from the region are numerous. An outstanding example is Lawrence Welk, who rose from a rural setting in North Dakota to become the star of one of the largest syndicated TV shows in the nation. Others are John Denver, Peggy Lee and Merideth Wilson. Listen to their music with the class. This may encourage students to perfect their own talents. (listening-awareness)
- Conduct an extended field trip to several churches in your community. Ask students to make arrangements for their respective clerical leaders to explain histories of their churches. (cultural awareness and understanding)
- Examine a list of educational institutions in your state. Have students locate each of these on a map and give reports on their unique characteristics - - higher education, deaf and blind, correction, etc. (social relevance and knowledge)

SUGGESTIONS FOR RESEARCH-WRITING REQUIREMENTS

- Encourage students to develop cultural interests with which they can identify - - music, art, literature, religion, science, industry, etc. Then allow them research time in the library to identify the more famous persons in their chosen fields who came from the state or region. Select one or more and make a biographical report.
- Culture is sometimes narrowly defined in terms of the humanities, fine arts and aesthetics. On the other hand, it can be broadly defined to encompass all human interaction that occurs in the process of life. Conduct a brainstorming session on a definition of culture by your class. Afterwards, ask students to write individual definitions and share them with the class.
- Place a problem-solving situation before your class which sets up a cross-cultural conflict - - the movement of a new group into the community that has distinct ethnic roots differing from those of the major population. What problems will be encountered? How can both the "new" and the "established" populations live in a bi-cultural setting? What can be done to preserve those things each "hold near and dear?" All of this should lead to a statement about individual and group rights.
- Most students can identify with some religious group or denomination. Make individual or group assignments that will cause them to research the history and practices of their own religions and write reports on their findings. Help can be obtained from churches.

AMERICAN ISSUES FORUM ACTIVITIES

- The final unit on Culture is an appropriate section in which to handle the topic for the ninth month - - **Life, Liberty and the Pursuit of Happiness.** Each week's theme should be incorporated into your teaching and discussions.
- "Rugged individualism" (first week) really speaks to "being me" in a society characterized by social security numbers and the like. The process of becoming an indiviudal, gaining one's self-identity and a feeling of self-worth are crucial issues. How can we gain self-fulfillment in a mass society? What happens to those who fail?
- In the second week, examine "The Dreams of Success" - - the American Dream of "making it" with our own talents and energies. Has the dream faded? Has the philosophy of success and of riches affected our morality, our beliefs, and the way in which we value human life?
- Although leisure time and pleasure have been cited before, examine again the "Pursuit of Pleasure" (third week) in a cultural context. How do we incorporate the arts and aesthetics into "having fun?" Can we use our leisure time not only for fun, but also for contributing to the common good?
- Examine the next century by using the fourth week theme - - "The Fruits of Wisdom." U.S. citizens probably have more leisure time than those of any other nation, and perhaps have more fun. How can we wisely use our leisure? Will we be seen as productive people who contribute to the arts and sciences in our time or as a group of "fun loving," wasteful people?

SUGGESTIONS FOR RESOURCE REFERENCES

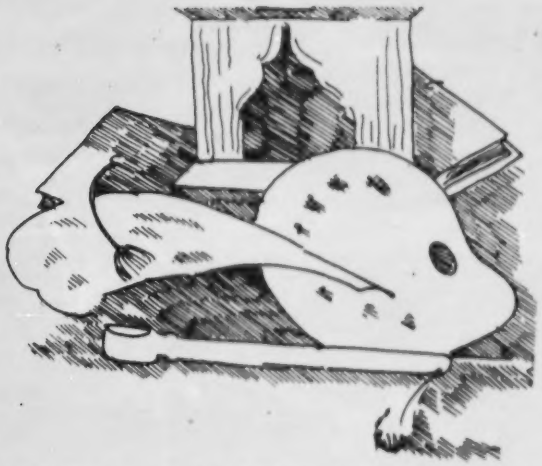
Teachers

Nels Anderson, **The Desert Saints.** Chicago, 1942.
Everett Dick, **The Sod House Frontier.** New York, 1937.
Harold McCracken, **George Catlin and the Old Frontier.** New York, 1959.
Harold McCracken, **The Charles Russell Book.** New York, 1957.
Harold McCracken, **The Frederic Remington Book.** New York, 1966.

Students

, **Localized History Series,** Clifford L. Lord, editor. **Colorado,** Carl Ubbelhode; **Minnesota,** Russell W. Fridley; **Montana,** Margery H. Brown, Virginia G. Griffing; **South Dakota,** Herbert S. Schell; **Utah,** Everett L. Cooley; **Wyoming,** Lola M. Homsher. New York, 1964-1971.
World Book Encyclopedia, Field Enterprises Educational Series. (Look up culture, education, artists, writers, etc.)

CULTURE



Culture is comprised of the political, economic, social and religious beliefs and practices that are cherished by groups of people and transmitted from generation to generation. States in the region under study have been peopled largely by two cultural types: Native Americans and European Americans. The former moved in long before Europeans arrived and established a variety of civilizations. Some Native Americans were horticulturalists; others were semi-nomadic hunters. Some created stable political systems and rigid social structures; others observed fluid political and social practices. Some worshipped in one way; others made prayers in another. Several centuries of contact with European Americans have diluted certain features of the old Indian cultures, but "Indianness" persists all across the region under study in such institutions as the "extended Indian family," the concept of sharing, pow-wows and religious beliefs.

Many Europeans and settlers from states east of the Mississippi River immigrated as members of special groups, each of which retained social practices and traditions of the "old country." For instance, Scandinavian-Americans were different from German-Americans, and New Englanders were different from "Hoosiers." But, once they arrived and spread out in isolated communities, they became similar to each other in many ways. Frederick Jackson Turner, a native of Portage, Wisconsin, described the process by which this occurred in a famous essay entitled "The Significance of the Frontier in American History" (1893). As easterners and European immigrants "leap-frogged" over each other to settle the American continent, repeatedly "beginning over again," they shed much of their "cultural baggage." Many of the special skills they had previously found useful, the political systems they had grown accustomed to, and the social and intellectual habits they had practiced were no longer applicable. Accordingly, they forged new societies in the wilderness - - replaced old institutions, practices and attitudes with new ones more suited to the environment. Some were similar to those they brought from the East, but others were distinctly different. Frontiersmen were more innovative than their forebears, more democratic, more wasteful, more individualistic, more inventive, more materialistic and more nationalistic. In other words, according to Turner they became "Americanized," and on so doing gave shape to characteristics and habits that have distinguished the people of the United States from other peoples in the world ever since.

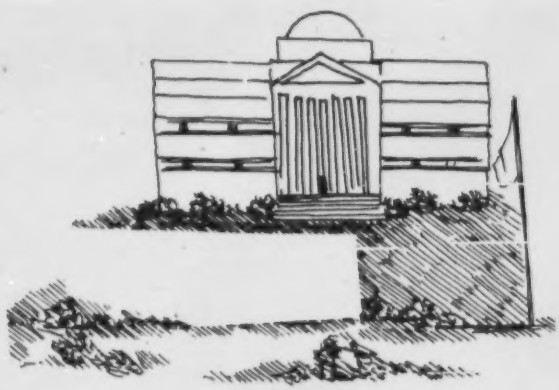
Over the course of the past century or so, citizens of the United States living east of the Mississippi River have retained some features of the "Americanized" society, but they have changed due to industrialization, urbanization and population growth. People who have lived west of the Mississippi, on the other hand, have kept most of the traits developed by their parents and grandparents as they settled along the edge of the frontier. As a result there are obvious differences between "westerners" and "easterners" in the general society of the United States today.

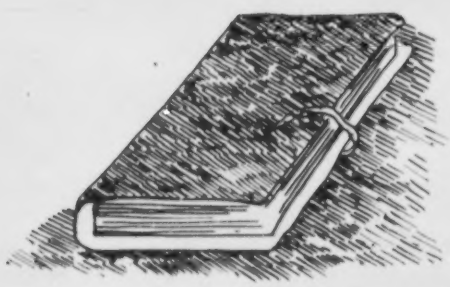
In addition to the special traits identified by Turner, there are others that result from unique conditions in the trans-Mississippi West. Perhaps the one that is most obvious to travelers from the East is "ruralism." Most westerners display "rural attitudes" whether they live on farms or in towns or small cities. Obvious symbols of "ruralism" include: the absence of street numbers on homes; the existence of volunteer fire departments; the employment of a "jack of all trades" to work as constable, street cleaner and water works superintendent; the absence of zoning restrictions in populated communities; the absence of consolidated school systems; personal familiarity with school teachers, telephone operators, etc. "Ruralism" has declined in the Western Frontier and Upper Missouri region since World War II. For example, Minnesota, Colorado and Utah contain metropolitan centers; states along the eastern edge of the region have accomplished the consolidation of rural schools. Nevertheless, the general complexion of the region remains rural, and distinctly different from the East.

Another cultural feature that distinguishes this region from others in the country is its educational system. Early pioneers set up schools similar to those established by frontier groups all across the continent, but in this region many schools have retained the character given them by their founders, whereas in eastern communities most schools have been "modernized." Schools

in this region were established as public institutions with support from local tax dollars (plus donations of land from the federal government, as prescribed by the Land Ordinance of 1785). Once they were established, local school boards took charge and employed teachers who were instructed to pass along those elements of western culture that tax payers wished to transmit to their children. For the most part, they offered instruction in practical skills (the three R's); gave lip service to the most popular religion (in most cases Protestant Christianity); taught the merits of individualism and **laissez-faire** (American capitalism); and, above all, emphasized American patriotism. The tools of the teaching trade were simple: the popular, patriotic works of Mason Locke (Parson) Weems; McGuffey's Readers; Webster's spellers; Ray's **Mental Arithmetic**; Clark's grammar; perhaps a copy of George Bancroft's patriotic **History of the United States**; plus other resources that taught similar lessons. Instruction took place through the presentation of stories, legends, dramas, and historical tales which taught diligence, honesty, hard work, religious dedication and patriotic devotion. For people in frontier communities, these were sufficient to prepare children for practical occupations on isolated farms and in remote towns. Creative arts, classical literature and the like were almost non-existent; they were "alright for effete easterners," but were not useful to rugged westerners.

The appearance of high schools during the last half of the 19th Century, and the first quarter of the 20th Century, did not alter education appreciably. Supported by local tax dollars, with curricula governed by provincial state officials, they too taught practical subjects. Shop was more important than Shakespeare; advanced ciphering was more useful than music and the arts. High school curricula were significantly different from those used in primary schools by the inclusion of subjects to prepare students for entry into colleges and universities, but these subjects brought little sophistication to secondary education because most western colleges and universities were no less practical and provincial than the primary and secondary schools. The largest institutions of higher learning were those founded with funds





derived from land grants provided by the (Morrill) Land Grant College Act of 1862, through which the federal government offered public lands to support the establishment of colleges of agriculture and mechanic arts. The only significant changes that occurred in these colleges during the 19th Century came as the result of the Hatch Act of 1887, which provided research assistance for the purpose of carrying scientific knowledge to farmers. If there was any progressive tendency in

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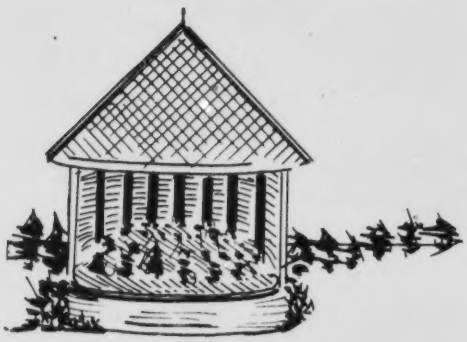
evidence among western colleges and universities, it was the admission of women. (The University of Minnesota, for example, admitted both men and women to its programs from the first day of its operation in the middle of the 19th Century.)

Needless to say, primary, secondary and higher educational systems in the region have become less provincial in the 20th Century. Some retain the narrow, practical characteristics of the 19th Century, but others have introduced changes in the attempt to prepare youngsters for life outside the region. Shakespeare is taught along with shop; music and the arts are offered together with ciphering. Institutions of higher learning place greater emphasis upon research and intellectual creativity, and display goals and standards similar to those in other parts of the country. Yet, many western schools retain features that set them apart from eastern schools. Primary and secondary institutions continue to emphasize practical skills at the expense of abstract theoretical studies, and many western colleges and universities feature programs which deal with provincial problems rather than universal, conceptual courses.

Another trait that distinguished this region from those in the East down to the period between the World Wars was the eclectic nature of its literature and paintings. As pioneers struggled along the frontier, few found time to devote to the arts. Most good literature was written by "outsiders," and most paintings were created by immigrants. For example, **Son of the Middle Border** was the work of Hamlin Garland, a prairie son who went east to study, and the **Winning of the West** was a product of the pen of Theodore Roosevelt. Classic paintings were produced by George Catlin, Karl Bodmer, Alfred Jacob Miller, Frederic Remington and Charles Russell. Russell, though a bonafide "westerner," grew up as a "kid from St. Louis."

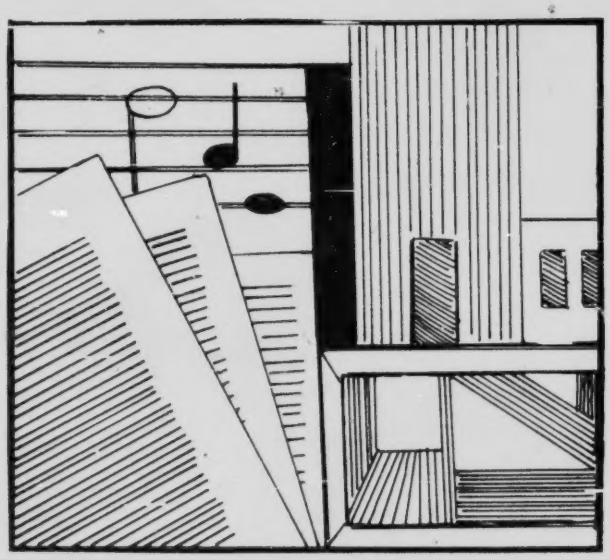


Since World War I, the eclectic nature of western literature and painting has diminished steadily. Writers such as Wallace Stegner, John Neihardt and Frederick Manfred, artists Oscar Howe, Harvey Dunn, Everett Thorpe, Grant Wood and Robert Russin, and musicians Meredith Wilson and Lawrence Welk all grew up in the region. The Bonfils Theater (Denver) and the Tyrone Guthrie Theater (Minneapolis) have captured national attention. The Minneapolis Symphony and the Mormon Tabernacle Choir have gained international fame.

Literature and fine arts have grown less eclectic in recent years, but they have nevertheless retained provincial themes. Similarly, museums set up in the region have featured archeological, anthropological and artistic treasures that represent the culture of the region. The Cody Museum in Wyoming displays collections that represent

the cattle kingdom, while the Montana Museum of Plains Indians serves as a reminder of the survival of Native American societies. Like the institutions and habits of the people who live in the area beween the upper Mississippi River Valley and the Interior Basin, both museum displays and contemporary artistic efforts exemplify a unique culture.

Another trend that has gained notice for the West in recent years is the increase in ethnic identity. It has become almost fashionable for groups to resist acculturation and seek publicity for traditions and practices that distinguish them from the so-called "dominant society." The unit on American Indians contains a discussion of recent Native American organizations. There has been a revival of interest in German-American, Norwegian-American and other European-American ethnic societies. In Colorado, there has been a movement among Chicanos that parallels others in the Southwest, led by Reis Tijerina (**Alianza Federal** in New Mexico), and Caesar Chavez (**National Farm Workers Association** in California). Denver's Rodolfo "Corky" Gonzales, a professional boxer turned Democratic politician and social worker, organized **La Crusada Para la Justicia** (the Crusade for Justice) in an old downtown Denver church, and it has served as both a community action agency and a rallying point for Coloradans of Hispanic extraction. Arts and crafts, Spanish language and social events are used to inspire ethnic pride and "Chicano nationalism."



00261

Women in the West

The contributions of women to the settlement of the Western Frontier and Upper Missouri region were not confined to the domestic chores performed by wives who followed their husbands west. Many became involved in politics, education, reform movements and cultural affairs.

The first noteworthy woman on record in this region was Sacajawea, one of the wives of interpreter Charbonneau, who accompanied Lewis and Clark on their historic expedition. A Shoshone who had been captured and taken away from her people as a child, she was familiar with much of the territory that Lewis and Clark hoped to explore. Sometimes she served as a guide, and at other times worked as an interpreter. Evidently she enjoyed her association with Lewis and Clark, for when the expedition reunited her with her people she proved loyal to the explorers. Her brother was planning to drive away horses which they had just purchased, but Sacajawea was aware of the plot and warned Clark in time to prevent it. Her devotion to the explorers was also evident when a boat overturned and Sacajawea rescued valuable papers, scientific instruments and medicines, thus enabling the expedition to continue. On the return trip from the Pacific, Sacajawea found a pass through the Rockies between the Gallatin and Yellowstone Rivers, the last of her many contributions to the success of this landmark expedition.

Other western women played roles far less glamorous and dramatic than those of Sacajawea, but roles that were no less important. Perhaps the most courageous women were those who lived in sod houses on the prairie. The things that made life on the prairie difficult - - wind, scarcity of water, hot summers, cold winters and prairie fires - - were probably harder on wives than on husbands. Many of the women had left comfortable homes and pleasing landscapes to follow their men to the prairie to live in houses made of dirt, surrounded by monotonous "seas" of treeless plains. Isolation, crude sod houses and the lack of companionship compounded problems caused by the environment. Husbands were able to leave the homesteads occasionally to go to town for supplies, or to help neighbors, but the wives were tied to their homes by children and inadequate means of transportation. One wife heard of another woman living on a homestead seven miles away, and out of loneliness she led her children on a tiresome walk to the new claim. When she and her new neighbor saw each other, they embraced, and shed tears of joy. Some women were less fortunate. After months or years they either persuaded their husbands to return to the East, or lost hope and went insane or took their own lives. As a group, however, they stood firm on the prairie, bore extreme heartaches and frustrations, and contributed a fair share to the conquest of the West.

The wives of Army officers who followed their husbands to forts on the frontier were no less courageous. In most cases they occupied primitive living quarters and faced harsh environmental conditions. Although they did not suffer from loneliness like homesteaders' wives, they lived in constant fear of losing their husbands. Frances Grummond, wife of Lieutenant Colonel George W. Grummond, who was killed in the Fetterman

Massacre in 1866, was a good example. She was pregnant when her husband was killed, and when the commander of Fort Phil Kearney, Colonel Henry B. Carrington, led his detachment to Fort McPherson, she made the journey during a severe Wyoming winter. Few special provisions were made for wives like Mrs. Grummond, who accompanied their husbands to frontier forts. Frequent moves, the lack of comfort and fear for their husbands' safety was tolerable only because they could share their problems with other Army wives, and because they were loyal to the Army. Usually there were at least four or five ladies at each fort who could compare notes on cooking, sewing and artistic interests. When a newcomer arrived, the veteran women shared their meager supplies to make her life a bit more comfortable.

Among the most colorful women of the West was Calamity Jane. She defied the traditional code of behavior for ladies by swearing, drinking liquor and wearing men's clothing. Jane was a good rider and a mule skinner, and knew how to handle a gun so well that she drifted from town to town without fear. Her sojourn with Wild Bill Hickock in Deadwood, South Dakota, during the gold rush days brought her fame, but it is still debated whether she and Bill were actually lovers. Jane lived a hard-drinking life, and her health deteriorated rapidly as she traveled throughout the West. Supposedly she was married twice and gave birth to a daughter, but what happened to the child is not known. Calamity Jane died in the Black Hills in 1903, and her funeral was one of the largest in Deadwood's history. The story of Jane's whole life is surrounded with so many tall tales and legends that finding the truth is a near impossible task, but it must be agreed that she was one of the most flamboyant characters in the story of women on the frontier.

The democratic nature of western society opened the doors to the hallowed halls of politics to women. Wyoming stands out in national political history for the distinction of being the first state to allow women to vote, even though some members of Congress opposed statehood unless women's suffrage was denied. The people of Wyoming stood firm, and a movement was begun. Colorado and Utah granted the vote to women before 1900, and the first twelve states to pass women's suffrage acts were located west of the Mississippi. By the 20th Century, women were not only voting but running for office. In 1910, Mary G. Bellamy was elected to the Wyoming state legislature; in 1916 Jeanette Rankin of Montona became the first woman elected to the United States House of Representatives; in 1925, Nellie Tayloe Ross of Wyoming became the first female governor in the country.

Discussion Topics

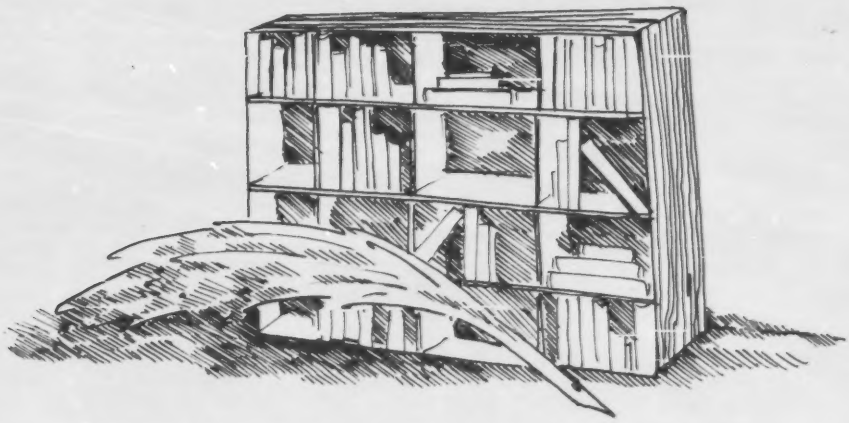
1. Discuss the hardships women on the prairie endured. Were all hardships physical?
2. What dangers did wives of Army officers face? How were their lives different from those of homesteaders' wives?
3. Calamity Jane is a legendary figure in the West. Why do you think so many tall tales grew up around her life story?
4. Why do you think women's suffrage was granted first in western states? When were women given the vote nationally?
5. Look up information on the lives of Sacajawea, Jeanette Rankin or Nellie Tayloe Ross.

Vocabulary Building

Arduous
Suffrage
Detachment
Sojourn
Flamboyant

00263

Prairie Writers



The Upper Missouri and Western Frontier region has produced prominent authors who wrote about life on the prairies. Five stand out: Hamlin Garland, Willa Cather, O.E. Rolvaag, Mari Sandoz, and Laura Ingalls Wilder.

Hamlin Garland, who was born in Wisconsin and grew up on farms in Iowa and the Dakotas, wrote stories about the harsh life on the agricultural frontier. He was influenced by theories of evolution and realism when he moved to Boston as a young man, and these influences became obvious in his works. He wrote about economic oppression, physical hardship and emotional exhaustion suffered by homesteaders on the frontier. "Under the Lion's Paw," a short story in a collection called **Main-Travelled Roads,** told the story of a farmer who rented land and worked hard to improve it, only to lose the land when his landlord raised the rent. **Prairie Folks** and **Wayside Courtships** were also stories of the frontier. **Jason Edwards: An Average Man** spoke out for political, social and economic reform. **Rose of Dutcher's Coolly** portrayed the effects of farm life on a sensitive girl.

Son of the Middle Border, Garland's autobiography and most prominent work, told the story of his family's westward migration after the Civil War. He presented a picture of their home life and pioneering experiences in Dakota, and attempted to realistically describe the hardships endured by farmers in the West: the exhaustion they experienced, the hard work they did (both men and women) and the frustration they felt from producing crops only to see them destroyed by natural disasters or sold away at the market place for a pittance. The authenticity and richness of detail in Garland's autobiography has won it a permanent place in classic American literature.

Willa Cather grew up in Nebraska, and wrote all of her fiction around pioneer themes such as courage, struggle, sensitivity to the land and family conflicts. She presented both the "aridity" of life in a small prairie town and a longing for her family's origins on the Eastern Seaboard. Though she spent her childhood in Red Cloud, Nebraska, among immigrant farmers, and attended the University of Nebraska (where she showed a fondness for music and studied Latin), she moved away at age twenty-two to become a journalist and teacher in Pennsylvania. Then a collection of stories, **The Troll Garden,** won her an editorial position on **McClure's Magazine,** in New York. At length, she gave up journalism to become a full-time novelist (in 1912) and lived in Greenwich Village until her death in 1947. Cather wrote eight novels and several short stories and essays, including **O Pioneers!, My Antonia** and **A Lost Lady,** all about Nebraska. In **Death Comes to the Archbishop,** she tried to interpret and illuminate the "pioneer vision." The graceful, measured dignity of Willa Cather's style came from using a severely simple, restrained method of writing.

O.E. Rolvaag was a Norwegian immigrant who came to the United States in 1896 and experienced prairie life in eastern South Dakota. He became a professor of Norwegian at St. Olaf College, in Northfield, Minnesota, and attracted wide attention as a writer. His classic novel, **Giants in the Earth,** told about the hardships of Norwegian farmers on the prairie frontier in the late 1800's. **Peder Victorious** and **Blessed Day** continued the story of Per and Beret Hansa, who homesteaded in Dakota Territory. Rolvaag presented the positive and joyful aspects of frontier life in the character of Per, and the griefs of farming in Per's wife, Beret. His realistic portrayal of Norwegian settlers on the Dakota prairies revealed the clash between

their transplanted culture and the Anglo-American culture that they encountered. As Rolvaag presented the entire experience of prairie farmers, he lamented the loss of "old country" culture. While at St. Olaf, he was a founder of the Norwegian-American Historical Society, which stressed the importance of retaining Norwegian customs, churches and language.

Mari Sandoz was born in Nebraska, a daughter of Swiss immigrants. She studied at the University of Nebraska and later became a public school teacher, then a teacher of writing at the University of Wisconsin. A novelist and historian of the western frontier, she wrote more than twenty books on Great Plains country, all of which have been praised for their authenticity. Her best novels were **Slogum House** and **Capitol City**; her best non-fiction works included **Crazy Horse, The Cattlemen** and **Cheyenne Autumn.** She expressed the experiences of her own family in **Old Jules.**

Laura Ingalls Wilder was born in Wisconsin and lived in Kansas, Minnesota and Dakota as the frontier was being settled. At age sixty-five she began a series of novels for young people based on her personal experiences from childhood until she was married at age eighteen. The first book in the series, **Little House in the Big Woods,** was about her early years in Wisconsin; **Farmer Boy** told of her husband's boyhood on the frontier; and **Little House on the Prairie** took place in Kansas. **On the Banks of Plum Creek** told the story of her life in the wheat country of Minnesota; **By the Shores of Silver Lake** and **Little Town on the Prairie** were set in Dakota Territory; **These Happy Golden Years** was the story of her experiences as a pioneer school teacher and of her marriage. Wilder's simple narrative style and continuing story of the Ingalls family appealed to young readers. In 1954 the American Library Association established, in her honor, the Laura Ingalls Wilder Award for lasting contributions to children's literature.

The fine literary traditions established by the writers described above have been perpetuated by contemporary authors. Wallace Stegner (Utah) and Frederick Manfred (Minnesota) serve as examples. Generally, they show the same realism that was evident in the works of Garland and Rolvaag, the mastery of style contained in the books of Cather, and the authenticity that distinguished the works of Sandoz.

No western author has held a wider audience than that of Laura Ingalls Wilder. Her stories have entertained thousands of school children since they were first published in the 1930's, and the television series based upon them has been viewed by millions of Americans in recent years.

Discussion Topics

1. In what ways are the five authors in this landmark similar? Are there any major differences?
2. Willa Cather and Hamlin Garland left the Midwest for the East Coast. Why do you think they did this?
3. Why do you think **Little House on the Prairie** is such a popular TV show? Does it present a true picture of frontier life?
4. Look up information on contemporary authors in the region and your state.

Vocabulary Building

Realism
Fiction
Sensitivity
Authenticity
Dignity
Pittance
Autobiography

00265

Early Western Artists

Artists who worked in this region during the 19th Century were not native westerners. The most significant ones were George Catlin, Carl Bodmer, Alfred Jacob Miller, Edgar S. Paxon, Frederic Remington and Charles M. Russell.

George Catlin, who was born in Pennsylvania and studied law as a young man, first made a reputation for himself as a portrait painter. In 1829, when he saw a delegation of Indians from the West, he decided to dedicate himself to painting the Indian way of life. In all, he spent eight years in the trans-Mississippi West, and produced nearly 600 paintings of different Indian tribes. He also took an interest in Indian history and culture, and gave lectures as he exhibited his works in the eastern United States and Europe. After his famous voyage up the Missouri River, he visited Indians in California, the Southwest, and Central and South America and created paintings to portray their cultures. Catlin was the first person to suggest the preservation of wilderness areas for future generations; ultimately his suggestion led to the creation of Yellowstone National Park in 1872, and to the estbalishment of the National Park System in 1916.

Carl Bodmer, a Swiss draftsman and artist who spent most of his life in Paris, France, trekked up the Missouri in 1832-34 in the company of German Prince Maximilian of Wied Neuwied, who kept a journal during the trip. Subsequently, the journal was published along with Bodmer's sketches, and today they are considered to be the finest pictorial documentary of the Missouri River frontier.

Alfred Jacob Miller, born in Maryland, studied art in Paris, and in 1837 accompanied an expedition to the West lead by captain William Drummond Stewart. Miller produced many canvas studies of mountain scenery, Indians and fur trappers. His manuscript, "Rough Draughts to Notes on Indian Sketches," was not published during his lifetime, but after his death, in 1874, the manuscript and his art works began to gain recognition.

Edgar S. Paxon traveled to Montana at the age of twenty-three, and spent some time in Wyoming. His paintings portrayed the Indian, pioneer, trapper, ranchman and cowboy as well as the deer, buffalo, bear and horse. Paxon achieved some recognition during his lifetime, but his fame has declined since his death. Western art authorities say that he has been underrated and neglected. He was an artist of great merit who should be recognized along with his contemporaries Frederic Remington and Charles M. Russell.

Remington was born in New York, studied art at Yale University, and went west at age nineteen to look for adventure. His purpose was to become a documentary artist of the Old West, and he dedicated his life to that pursuit. After a brief struggle for recognition upon his return from the West, Remington gained fame for various illustrations of western scenes published in leading magazines, and for his accurate portrayal of Indian and military life in the West. In addition, he produced important sculpture; "The Bronco Buster" has been called the most famous of all western bronzes. Remington served as a war correspondent during the Spanish-American War, and

later wrote both fiction and non-fiction. Many of his articles and novels were illustrated stories related to the American West. Remington is remembered for his comprehensive coverage of the history and geography of this region.

Charles Russell, the Cowboy Artist, is considered by many critics to be the greatest of all western documentarians. "The kid from St. Louis" spent his youth in the 1880's as a ranch hand in Montana, where he began sketching scenes of cowboy and Indian life. He also lived the life of a hunter and trapper and mingled with old-timers who had known the mountain men, traders, gunmen and dance hall girls of the raw frontier. His knowledge of the Old West, and the feeling with which he painted it, showed his love for frontier people, Indian and non-Indian alike.

One reason for the empathy displayed in his sketches, watercolors, oils and bronzes is that he lived the life that he portrayed artistically, and taught himself the techniques that he used. His popularity was the result of the efforts of his wife Nancy, who encouraged him to paint while she sought buyers and negotiated sales. One of his most famous creations is "Waiting For a Chinook" (or "Last of the 5,000"), a sketch of a starving cow during the disastrous winter of 1885-86 that destroyed many herds of cattle. Others that attracted wide attention were those he created for the famous cowboy story, **The Virginian.** Russell was a writer as well as an artist. He wrote descriptive poems, and published a paperback collection of stories that he had told and retold. After living on the frontier for many years, he kept a studio in California for a brief time, but he returned to Montana, and died there in 1926.

The immigrants described above established a legacy that has been perpetuated in the 20th Century by artists born and raised in the region. Native American Oscar Howe has immortalized Sioux culture with numerous extraordinary paintings. Harvey Dunn has portrayed the life of the homestead family on the prairie. Each state in the Western Frontier and Upper Missouri region has produced its own artists and sculptors to record its own history.

Discussion Topics

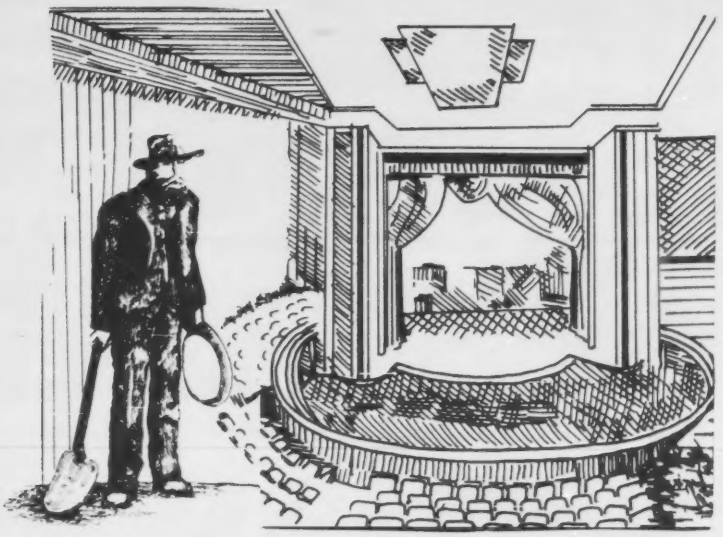
1. Look up the works of the artists in this Landmark. What similarities and differences can you see in their styles?
2. Most early western artists came from the East. Why do you think this was so?
3. What is a documentary artist?
4. Why was Charles Russell called the Cowboy Artist? How do you think his experiences contributed to his art work?
5. Look up information on modern artists in your state, their subjects and techniques.

Vocabulary Building

Portrait
Comprehensive
Documentarians
Draftsman
Empathy
Chinook

OC267

Mining Town Theaters



Most prospectors lived in mining towns and established cultural institutions wherever they went - - churches, schools, social clubs and theaters. Drama was one of the most popular cultural activities on the mining frontier. As orderly societies were established, actors appeared to present plays borrowed from eastern theatrical groups. All across Colorado, Utah, Montana and Dakota Territory miners were entertained by performances that reminded them of the culture "back home."

Frontier theatrical entrepreneurs followed every gold rush, brought in touring companies and either built theaters or used saloons and makeshift stages for performances. The "Denver," established in 1862, contained a gallery, private boxes, orchestra pit and dress circle. The "Salt Lake City Theater," built in 1861, featured high professional standards and strict moral codes, although emphasis upon morality did not eliminate gaiety, singing and dancing. The "People's Theater" in Virginia City, Montana, and Helena's "Wood Street Theater" were rough, unpainted structures with small stages and log benches, but touring companies brought along sets and costumes that created atmospheres similar to those of New York's finest theaters. The "Irwin" in Cheyenne, Wyoming, and the theater in Deadwood, South Dakota, established during boom years in the 1870's, were similar.

The man who best exemplified frontier theatrical entreneurs was Jack Langrishe, who produced, directed and starred in plays across the northern Rockies for twenty years. An Irish immigrant, who began his career in Dublin, Langrishe came to the United States in 1830. At first he worked as a reporter and actor in New York, but he was lured west by the gold rush of the 1850's and moved to Denver. His company performed at the "Apollo" for two years (which occupied the second floor the biggest saloon in town), providing tragedy, melodrama and farce for capacity crowds. Then Langrishe bought the "Platte Valley Theatre," which he renamed the "Denver" in 1862, and his company played there off and on for the next twenty years.

During hard times in the mid-1860's, Langrishe left Colorado temporarily to search for more prosperous audiences. In 1867 his road company appeared in Salt Lake City and filled its theater every night. Then it left Salt Lake for Montana, and opened at the "People's Theater" in Virginia City, and after that it went to Helena to perform for two months. Subsequently, Langrishe wandered across Montana, Wyoming and Utah and operated theaters in both Denver and Central City, Colorado, before he gave up his frontier theatrical life and moved to Chicago.

After performing in Chicago and New England for approximately a half decade, he reappeared in Colorado, then moved to lively Deadwood, where he spent three years building theaters, presenting plays and serving as editor of the **Black Hills Pioneer**. After that, he followed the mining frontier to Leadville, Colorado, but remained only a short time before he returned to Denver because Leadville was too violent for his tastes. At length, he gave up the theater because he struck "pay dirt" as a partner in a mining enterprise, but he was remembered as an artist and widely mourned by theater-goers at the time of his death in 1895.

Langrishe was both an energetic, optomistic entrepreneur and a gentleman. Jeanette, his affable wife, aided him in his enterprises with her talent as an actress of great charm. Langrishe supported the communities in which his company performed, and used his talents to provide refreshing diversion from the tedious life on the mining frontier. His troupe's repertoire included Shakespearean plays, the tragedies being most popular; melodramas, with their heroines and villains; spectacle dramas, with fantasy plots; and romantic selections, set in exotic locations. Generally, the selections provided culture as well as fun, appealing to the unwashed miner, who wished to relax after a hard day's work, as well as to the "first families" of the mining frontier.

The appearance of the motion picture industry signaled the decline of theaters throughout the region after the turn of the 20th Century. Yet, today drama is still popular in the region. There are touring companies, theaters in the larger cities with their own theatrical groups, and university and college drama departments to perpetuate an important facet of culture in the Western Frontier and Upper Missouri region.

Discussion Topics

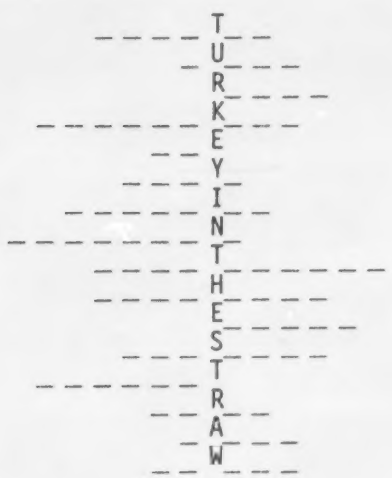
1. Why do you think theaters were popular in mining towns? What contributions did they make to culture?
2. Discuss the career of Jack Langrishe. Why is he important to the story of theater in frontier towns?
3. List Langrishe's characteristics. Would you have liked to know him? Why or why not?
4. What types of plays were most popular on the frontier? Why were they popular?

Vocabulary Building

Entrepreneurs
Affable
Diversions
Repertoire
Melodrama
Exotic
Facet

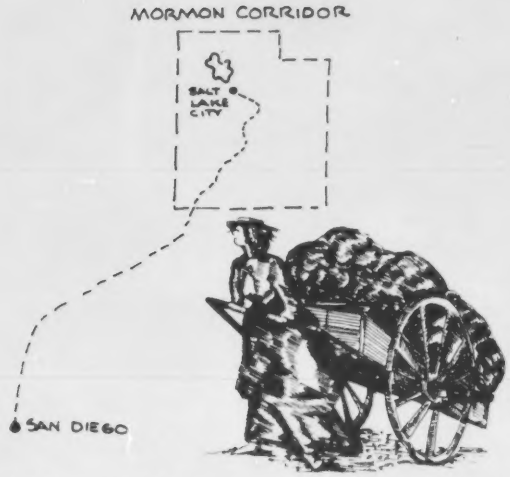
TURKEY-IN-THE-STRAW

Fit these leisure activity words into the appropriate spaces.



Neighbors
Bee
Raisings
Quilting
Sewing
Dance
Elections
Music
Recitations
Debates
Essays
Rodeos
Concerts
Plays
Cards
Picnicking

Mormon Pioneers



The journey of "Saints" across the Great Plains to the Interior Basin was truly a unique episode in American history. The Mormon Church - - the Church of Jesus Christ of the Latter-day Saints - - was founded in 1830 by Jospeh Smith. As a young boy in New York, Smith had a vision; God chose him as an instrument to restore truth that had been lacking in Christianity since the time of the Apostle Paul. After accepting this charge, he translated "Golden Plates" to produce the Book of Mormon, and this, along with his teachings, became the basis for Mormon beliefs.

Smith was both the first prophet and first president of the Church. From Palmyra, New York, he led his congregation to Ohio where it grew substantially, then he moved to Far West, Missouri. Mormons became successful farmers in Missouri, but soon they found themselves engaged in "the first Mormon War" againts gentiles, and Smith led them to a new "Zion" in Illinois, in 1838-39. He named the new settlement Nauvoo - - "the beautiful." Here his community prospered and grew politically strong, but again it faced resentment from non-Mormons, as well as opposition from some members within the Mormon Church. As a result, the "second Morman War" broke out, and it led to the murder of Jospeh Smith in 1844.

At that point, Smith's following broke up into several factions. The largest was headed by Brigham Young, who assembled many families and set out on the "Mormon Expedition." During the summer of 1846, he led the "Saints" across Iowa to eastern Nebraska, where he prepared "winter quarters," then he set out to find sanctuary in Mexican territory. The pioneer company left Nebraska in April, 1847. With help from accounts and diaries written by trappers and explorers, as well as from God, he set a course for the Interior Basin. After a 1,200 mile trek, he reached the Basin in late July, where he found abundant vegetation and streams near the Wasatch Mountains. The Great Salt Lake was visible in the distance.

Young's group planted corn and potatoes, explored the area and laid plans for Salt Lake City before he turned back to guide others who had been left behind. After the party from Nauvoo completed the journey, substantial numbers of Mormon converts began to immigrate from England, Canada and the eastern part of the United States. They came by the thousands over the ensuing years, some in wagons and others pulling two-wheeled carts. The carts were devised as a method of travel for those immigrants who were too poor to afford wagons and horses or oxen to transport their supplies. More than 3,000 men, women and children entered "Deseret" - - meaning "honey bee" - - as members of handcart companies. Some members of the handcart brigades perished, a fact that provoked severe critcism from gentile observers, but the brigades were necessary because there was no other way to move immigrants into Deseret.

The history of Brigham Young's community was unique. All civil, military and ecclesiastical matters were controlled by Mormon Church leaders. The welfare of the community took precedence over the desires of the individual; comfort and convenience were sacrificed in the interest of the growth of the Church.

The Mormon settlement was part of Mexico until the Treaty of Guadalupe Hidalgo, by which Mexico ceded the present states of Utah, New Mexico, Arizona, California and parts of Colorado to the United States, in 1848. Then, for approximately two years, Mormons lived in the "State of Deseret," but their separate state was dissolved by the Compromise of 1850, and for the next forty-six years the "Mormon Corridor" was encompassed by the boundaries of Utah Territory. At first, Brigham Young was Territorial Governor, and other Mormons held high territorial appointments, but soon Young was replaced by a gentile. Non-Mormons living in the Territory (approximately one per cent of the population), and gentiles across the country who lashed out at polygamy as

an undesirable "peculiar institution," refused to permit high ranking Mormons to remain in power. Nevertheless, Young and other Mormon leaders exerted strong influence through their church until their power was severely diminished by acts of Congress and court decisions. At length, leaders in the church submitted to federal pressure by acknowledging the authority of the United States in Utah Territory, and thereby officially calling a halt to the institution of plural marriage. Once this was done, the way was clear for statehood, and Utah entered the Union in 1896. Subsequently, Mormons faced political discrimination when Congressmen refused to seat a Church official who had been elected to Congress, but by World War I most signs of anti-Mormon sentiment disappeared from official circles.

The settlement of Utah was directed by Brigham Young through a plan to produce food with intensive irrigated agriculture. Groups of Mormons spread out across the Mormon Corridor in colonies, called "stakes." Each "stake" was set up with a complete array of necessary services, and fast became self-sufficient in the production of food. Population concentrated around a town square, and families occupied city lots large enough to contain homes, barnyards and gardens. Each family head was encouraged to farm, no matter what his profession.

People in the scattered communities along the Mormon Corridor faced few problems with Indians, but were compelled to devote much of their time to producing manufactured products to serve their own needs. Brigham Young made one of his greatest contributions by planning the development of light manufacturing and by setting up the Zion Cooperative Mercantile Institution (a cooperative store), in order to provide necessities for his people at limited cost.

Young also was responsible for the Perpetual Emigrating Fund Company, created in 1849, to aid the immigration of converts. Many who wished to come from England, Scandinavia and other foreign countries could not afford the cost of travel. They were permitted to borrow from the Emigrating Fund, on the condition that they repay the loans either with money or service once they were established.

The Mormon Church, reluctant to see control of the economy taken out of Mormon hands, built railroads, merchandising houses, factories and insurance and banking companies. Many of these ventures have passed into private control, but the Church still owns stock in hotels and life insurance companies, and runs a newspaper, a radio and TV network, as well as a real estate and investment corporation. During the Great Depression, in the 1930's, farmers suffering because of drought, and unemployed miners, received aid from the Church Welfare Plan, a scheme to move Mormons from relief roles to self-help programs. Some of the Plan's accomplishments - - farms, dairies, canning and cheese factories - - still survive.

The role played by the Mormon Church in the unique history of Utah is a significant thread in the fabric of the general history of the Western Frontier and Upper Missouri region. Hardships endured by Mormon pioneers as they journeyed to Deseret, and then as they built a prosperous society in the desert, illustrate a strength of character that was common among American frontiersmen, but was most obvious among the followers of Brigham Young.

Discussion Topics

1. Why did the Mormons journey to the Great Salt Lake area? Why do you think they chose that place for settlement?
2. Find out more information on Joseph Smith, Brigham Young and the Mormon religion.
3. Discuss the early conflicts between Mormons and non-Mormons. Why was self-sufficiency so important to the Mormons in Utah?
4. Why was Utah unique in the story of the frontier? What things still exist which make her unique?

Vocabulary Building

Converts
"Mormon Corridor"
Handcarts
Ecclesiastical
Array
Polygamy
Gentile
Sanctuary
"Stake"

00271

Non-Indian Religion

Christianity came to the region under study as Roman Catholic French trappers, traders and missionaries pressed into Minnesota early in the 18th Century, and it spread across the region as rapidly as religious organizations could supply priests and ministers for frontier settlements. During the second quarter of the 19th Century, Congregational, Presbyterian and Methodist clergymen moved in as Catholic priests appeared in larger numbers, and after mid-century they were followed by numerous Episcopalians, Mormons, Baptists and ministers of small denominations and sects. In most areas, as suggested in the landmark "American Indian Religion," Indian missionaries came first, and after them, priests and ministers to serve non-Indian groups wherever there was a call for religious services. In rural communities it was customary for worshippers to meet in private homes until churches were built. When ministers were not available, lay members in the congregations read from Bibles and led the people in prayers. In frontier towns, services were conducted in tents, stores, barns, hotel dining rooms, courtrooms, school houses and even railroad depots until churches were constructed.

In one typical frontier community, the first religious services were held at a creek crossing, where people stood or sat on the ground. Later, the site was moved to a grove where log seats were prepared. Finally, men in the congregation donated logs, families gave two dollars and fifty cents each to pay for a door, windows, flooring and plaster, and the group put up a log church.

Some denominations had circuit riders who traveled across districts to meet with groups for weekly, bi-monthly or monthly worship until a resident pastor was appointed to give full-time service. Circuit riders had to furnish their own means of transportation. Those with little money walked from place to place; more prosperous ministers traveled on horseback. Long rides in all types of weather, plus the lack of comfort, tested a minister's stamina and patience. When he spent the night with a family he usually earned his board by helping with the chores, and if he stayed at one home for several days for a revival meeting he helped chop firewood, pitch hay, etc. During his regular visits within the circuit, the minister's duties were to visit the poor and sick, preach funeral sermons, perform marriages and settle quarrels that arose in his "flock."

Evangelists appeared in most frontier communities at least once a year to hold "tent meetings" in the summer and "church house revivals" in the winter. Members of the congregations assembled during the evening to sing songs, to give personal testimonies of faith, to hear firey sermons replete with vivid descriptions of the eternal agony in store for "sinners," and to "go forward" for the rededication of beliefs. Revival meetings served both to break up the monotony of frontier life, and to prevent people from engaging in "immoral practices--" playing cards, dancing, drinking, and cheating in business deals.

Resident ministers welcomed revival meetings, for revivals both stimulated interest among members of their congregations and enhanced their paltry incomes. Few frontier preachers earned more than about $200 to $300 a year, including donations from established churches in the East. Most of them relied heavily upon offerings of flour, corn, meat, dry goods and used clothing to supplement their salaries.

When a community was large enough to support a church, one was usually built "on faith." Members of the congregation arranged fairs and festivals, and held church bazaars and other functions to raise money to pay the building debt.

Frontier clergymen made large contributions by strengthening the moral tone of frontier communities, as well as by providing spiritual guidance and social opportunities. Rowdy frontier towns were filled with drink "peddlers," gamblers, unprincipled politicians and various other "troublemakers." Ministers were never completely successful in suppressing the "sinful" habits of undesirables such as these, but their presence on the frontier was important to the "taming" of the Upper Missouri and Western Frontier region.

Discussion Topics

1. Discuss the activities of the circuit rider. Why was he so important to frontier churches?
2. How did frontier churches provide social activities? Give examples of how cooperation among settlers was encouraged by churches.
3. Which denominations are most numerous in your state and community? Find information on their leaders and early activities.
4. Identify the missionaries who were most influential in your state. What contributions did they make?

Vocabulary Building

Denomination
Circuit
Revival Meetings
Rowdy
Evangelist
Stamina

MATCH THE FOLLOWING

NELLIE TAYLOE ROSS ____
JEANETTE LANGRISHE ____
MARY BELLAMY ____
WILLA CATHER ____
JEANETTE RANKIN ____
CALAMITY JANE ____
SACAJAWEA ____
LAURA INGALLS WILDER ____
FRANCIS GRUMMOND ____
MARI SANDOZ ____

A. INTERPRETER
B. GOVERNOR
C. CHEYENNE AUTUMN
D. U.S. HOUSE OF REPRESENTATIVES
E. ACTRESS
F. STATE LEGISLATOR
G. MY ANTONIA
H. U.S. ARMY
I. FARMER BOY
J. MULE SKINNER

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Indian Religion

The movement of Christian missionaries into Indian communities in the region under study accompanied the appearance of trappers, traders, soldiers and Indian agents. Father Louis Hennepin appeared among the Sioux to introduce Catholocism in 1680, and numerous other priests followed him as French traders pressed across the Minnesota and Iowa prairies into Dakota before they were expelled during the French and Indian War. Then Samuel W. and Gideon Pond set up a Congregational mission near Lake Calhoun, in present Minneapolis, during the 1830's. After them came Jesuit Father Pierre De Smet, in 1839, who left a trail of Indian missions across a parish that reached from Minnesota to the state of Washington as he traveled almost continuously until his death during the early 1870's. Meanwhile, Presbyterian Thomas S. Williamson and Congregationalist Stephen R. Riggs worked among the Sioux of southern Minnesota, as Bishop Henry Whipple introduced Episcopalianism into the same area. After De Smet died, Martin Marty came from Benedictine headquarters in Indiana to set up Catholic missions among tribes in the Dakotas, and soon others followed. Many of the missionaries devoted time to translating the Bible into Indian languages, to providing elementary education for Indian children, and to preparing Indian adults for adaptation to life in Anglo-American society, but their overriding concern was always to destroy Native American religious practices and to "save Indian souls" by teaching the meaning of Christ.

Despite the tireless, well-intentioned efforts of many courageous missionaries, Native American religions have survived. Three that have had far-reaching impact in the Western Frontier and Upper Missouri region during recorded history have been the Medicine Lodge, the Peacepipe religion and the Native American (Peyote) Church. (Following are brief descriptions of the introduction and survival of two of these ancient forms of worship. Most of the information regarding the nature of Indian religions has been supplied by spiritual leaders - - Sioux Medicine Man Charles Kills Enemy and devout Yankton Joseph Rockboy. The writers claim no expertise.)

The Peacepipe religion, according to some recent scholars, has been in existence for several thousand years. Medicine Man Charles Kills Enemy relates its origin as follows:

White Buffalo Calf Girl

Once a band of Dakotas appointed two young men to go find something to eat - - some buffalo or deer or something. Maybe there was some enemies to look out for. These two boys went out and when they were quite a ways from the camp they rested somewhere - - sat down. And there was a girl coming, a pretty-looking girl. One of these fellows, a daredevil who'll do anything, got evil thoughts. But the other guy was the other way, thinking good . . . . He liked to respect people and honor them.

She came pretty close, and stopped, and said, 'I know what you two are talking about, what you have in mind . . . .' This evil-minded boy went ahead, but just when he

came to the girl a cloud, or fog, came down upon them, both of them, and they can't see. Then the fog went away, and the girl was standing there, and that evil boy was laying there a skeleton, all bones. The girl said to the other boy, 'I brought you good news, something good from **Tunkacela** (Grandfather), Wakantanka, the Almighty. If this was the way you had thought you'd have got it, too, and become all bones. But you're respectful of people. You're a good boy, so I brought you this Pipe, wrapped in gray grass.'

She had two bundles. One was medicine, the other a Peacepipe. She told him to take them back where he came from and to build a new teepee that had never been touched before, and she told him a lot of other things.

He went home to see the chiefs. They had what they called teepee **Kai** - - a kind of capital teepee that they used for the chiefs. Just Indian chiefs had meetings there, and talked about different issues - - wars, hunting, and things like that. They did their talking there, to decide what to do and went out and did that. The boy told the chiefs about the girl, and right away they went away and put up a new buffalo-hide teepee - - had everything fixed.

The next morning, at dawn, the teepee was all ready and the girl came and presented the Peacepipe for the Indians to use when they faced starvation - - to use for problems, to use for health whenever anybody got sick, to use for praying. Through this Peacepipe they could talk to the Almighty and they'll get what they want, find herbs that are all over everywhere on the hills and along the creeks and in this way have good health.

She told the chiefs a lot of things there. There's special prayers you use with the Peacepipe - - seven rites, including the **Inipi, Lawanpi** and **Hombilecya.**

When she got done, she came out of the teepee. There was snow on the ground. She told them to watch what she was going to do. She rolled herself in the snow. When she got up, she was a small, young, white buffalo female. She shook herself and went trotting along and disappeared, and left the Peacepipe for the Sioux people.

After Father Louis Hennepin visited the Sioux in eastern Minnesota, in 1680, he recorded his experiences with the Peacepipe religion. One of the Sioux, "who seemed to be very old, presented me with a great pipe to smoke in, and weeping over me all the while with an abundance of tears, rubbed both my Arms and my Head," then "with the Grease of wild cats annointed my Thighs, Legs and Soles of my feet." Elders in the tribe thus displayed concern over Father Hennepin's fatigue when he arrived. Then Aquipaguetin, the leader of the party that found him, "ordered a stove to be made, into which he caused me to enter," with four others. "This Stove" (which obviously was a sweatlodge constructed for **Inipi** ceremonies), "was covered with the Skins of wild Bulls, and in it they put Flints and other Stones red-hot." After they lay hands on Father Hennepin, rubbed him and wept over him, he recalled, "I was like to fall into a Swoon, and so was forced to quit the stove. At my coming out, I was scarce able to take up my Habit of **St. Francis** to cover me with - - I was so weak; however, they continued to make me sweat thrice a week, which at last resorted me to my pristine Vigour, so that I found myself as well as ever." In other words, Father Hennepin was weakened by his journey from the East and Sioux leaders conducted a succession of **Inipi** ceremonies for him and restored his good health. (From Reuben G. Thwaites' **A New Discovery of a Vast Country in American by Father Louis Hennepin**).

Congregationalist missionary Samuel W. Pond also recorded observations about this ancient form of worship in "The Dakotas or Sioux in Minnesota as they were in 1834" **(Minnesota Historical Society Collections).** Along with the "Wakan society, or Medicine lodge," which he believed they had received from Ojibwas, Sacs or Foxes to their east, they used the sweatlodge. Pond showed little understanding about its meaning - - felt it was more a therapeutic device than a religious institution - - but acknowledged its importance.

Further evidence of the significance of the Peacepipe religion among Sioux people appeared in 1858, when the Yanktons received the guarantee of perpetual rights to mine pipestone (from which Peacepipes were made) at the quarries in southwestern Minnesota in the Treaty of Washington, and again in the late 1920's, when they accepted payment for the quarry site but retained rights to use the sacred rock.

From the outset of the 19th Century to the 1930's, when Indian Commissioner John Collier encouraged the revival of Indian culture, missionaries and federal officials teamed up to suppress most traditional Indian practices in order to encourage adaptation to non-Indian society. The Peacepipe religion survived, nevertheless - - amid numerous attacks against it - - and it is observed as a primary form of worship among many Native Americans in the region under study today.

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When a person who accepts the Peacepipe as a devine intercessor wishes to pray about some problem or desire, he customarily fills his Pipe with knickinick (Indian tobacco), presents it to a Medicine Man to smoke and requests that the Medicine Man conduct a ceremony for the purpose of praying about the problem or desire. This "sponsor" then collects firewood and rocks, prepares food for a feast (as a sacrifice) and makes "tobacco ties" (which he prepares while meditating about his problem and about his relationship to God). At a pre-arranged time, the Medicine Man, the "sponsor" and other members of the "congregation" assemble to enter the sweatlodge (the church), where they purify themselves physically and spiritually with steam, sing sacred songs, and pray for periods ranging from one to three or four hours. Sometimes this **Inipi** ceremony is followed by a **Lawanpi** ceremony, another form of worship prescribed by the White Buffalo Calf Girl. Again, the "sponsor" and other members of the congregation prepare tobacco tie offerings, and the Medicine Man leads them in singing sacred songs and offering prayers. When the ceremonies are over, all participants and their families assemble to partake of a feast, then return to their homes.

The role of the sweatlodge is the same as the role of any church in a society; the purposes of the ceremonies are the same as the purposes of other religious services. Believers assemble to pray to God, through the Peacepipe as a divine intercessor, about special problems and desires, or perhaps for the purpose of offering thanks for devine favors. Sermons offered by Medicine Men during various ceremonies include teaching about the traditions of the Peacepipe form of worship, and about strict moral codes of conduct and special instructions for individuals in the congregations.

Peacepipe worship has survived despite vigorous attempts to stamp it out during the 19th Century and the first three decades of the 20th Century, and it has grown stronger since Indian Commissioner John Collier called a halt to cultural imperialism in the 1930's. There are more than two dozen Medicine Men on the Sioux reservations alone, who are recognized spiritual leaders with congregations of considerable size. Some of them have banded together in an informal Medcine Man's organization to discuss the traditions and present condition of the religion. Other Sioux Medicine Men set up a more formal church, under a corporate charter issued from the Secretary of State of South Dakota on January 25, 1974. The latter group, called the "Brotherhood of the Native American Sacred Peacepipe," has by-laws that fix the responsibilities of its Board of Directors at Eagle Butte, South Dakota, include requirements for membership, and set down regulations for Medicine Men. The Directors issue certificates to Medicine Men that authorize them to work under its auspices "to give medicine and conduct spiritual ceremonies with the Sacred Peacepipe," and also membership cards, issued at a cost of two dollars each. The Brotherhood is a formally organized, corporate church that strives to preserve traditions and prevent the mis-use of the Peacepipe.

The other Indian religious organization that operates in this religion under corporate structure is the Native American Church of North America - - sometimes called the "peyote church" by nonmembers. The use of Peyote as a divine intercessor, and a sacrament in prayer meetings, predated European exploration and colonization by many years in the area between Texas and Arizona on the north and Central America to the south. Spaniards first became interested in the use of this cactus flower in religious rites in the year 1591, and reacted with a prohibition against its use by non-Indians from the Spanish Inquisition. The use of Peyote continued to grow among Indians during Spanish colonial times, nevertheless, was introduced into the southwestern United States by the 19th Century, and was institutionalized in 1906 as the cult of "Mescal Bean Eaters." Worshippers drew together in a loose inter-tribal confederation to stave off attacks upon their sacrament by missionaries and federal officials, and in 1909 formed the "Union Church," which adapted elements of Christianity into some rituals as a means of defense. Even so, the attacks were accelerated, and Peyote worship in the United States was in jeopardy until World War I. Then, with the support of Smithsonian ethnologist James Mooney, the members were able to incorporate a "Native American Church" in Oklahoma.

In 1944, the name was changed to "Native American Church of the United States," and the organization began to assume a national role. In 1955, after Peyotism spread into Canada, the name was changed to "Native American Church of North America," and it became an international organization. Today there are approximately a quarter million members whose right to use Peyote as an intercessor and a sacrament is defended by the federal government.

This form of worship entered the region under study just prior to the outset of the 20th Century. Gradually, it moved from Colorado and Oklahoma into Nebraska, and from there into the Dakotas and the northern Rockies. Members in the several states formed statewide chapters, then established local corporate churches with constitutions similar to those governing Anglo-American denominations. Native American Church leaders perform various services: baptisms, marriages, burial rites, etc.

Much like members of a Peacepipe congregations, those who use Peyote arrange special prayer meetings by approaching their Road Men (who conduct the meetings). On invitation, others assemble to participate in tipis or frame churches through night-long ceremonies that include singing, moral teaching and prayer. Again, the purpose is to reach out to God through a divine intercessor - - Peyote - - and get help to solve the problems that appear from day to day. Contrary to popular opinion, people who consume this sacrament do not "hallucinate." Rather, they meditate through long hours to achieve spiritual peace.

The use of the Peacepipe, the Sweatlodge and Peyote provide evidence that Indian culture has survived with little modification in the region under study despite vigorous attempts to destroy it. Indian languages, arts and crafts, dances and other social practices have endured in much the same way, in spite of similar attempts to stamp them out. As long as Native American religious rites and beliefs, which have long formed the bedrock of Indian civilizations, survive, the term "Indianness" will have real meaning. Hopefully, with encouragement by modern missionaries and public officials, plus growing interest among young Native American people, the legacies of the ancient cultures will be perpetuated in the future.

Discussion Topics

1. Who were the first Christian missionaries among Indians in the region? Which denominations did they represent?
2. How did one Medicine Man tell the story of the origin of the Peacepipe? What is its purpose? Explain the ceremony that is followed when a person wishes to pray about a problem or desire.
3. What role does the sweatlodge play in Native American religion?
4. Why do you think the Native American Church of North America was in jeopardy early in the 20th Century? What function does Peyote serve in the rituals of this Church?
5. Why is the survival of Indian religions important to the existence of Native American cultures?

Vocabulary Building

Inipi
Lawanpi
Hombilecya
Knickinick
Sweatlodge
Road Men
"Hallucinate"
"Sponsor"
Tunkacela
Kai

00277

Non-Indian Education

In most frontier communities primary education became available as soon as there were children to be educated. Some parents regarded "book-learning" as an unnecessary frill where physical strength and practical skills were essential to survival, but most settlers were willing to make sacrifices in order to provide schooling even before they erected comfortable homes for themselves. At first, education was funded by private subscriptions, and teachers worked for the amount of tuition that parents could afford, plus room and board at the homes of the students' parents. Once school boards were organized, they raised funds and paid teachers wages that averaged between seventy-five cents to one dollar a day. Classes met in private homes until school houses could be constructed.

Building a school house was usually a cooperative venture; each family furnished construction materials and labor. In areas where trees were available they used logs, but on treeless prairies they built school houses with sod. Furnishings were crude. Benches were constructed from rough lumber, and desks were made out of boards propped up by long pegs. Usually the parents supplied fireplaces or stoves for heating, but they spent little for blackboards, maps and dictionaries. Rural school "libraries" consisted largely of Bibles, hymn books, almanacs and perhaps schoolbooks brought from the East by the settlers. As mentioned earlier, textbooks included copies of McGuffey's Readers, Webster's spellers, Ray's **Mental Arithmetic**, and Clark's grammar, etc.

There were no examinations; a teacher determined a pupil's progress according to his reading proficiency. When he mastered the fifth level reader, he was elevated to the sixth, and so on.

The early school teachers' lives were difficult. Because they boarded in the homes of their students, they had little privacy and few opportunities to prepare lessons. Although they earned little money they were expected to set examples for students by their appearances. Most lady teachers wore high shoes, long skirts, tight "waists" with high necks and often aprons to protect their dresses. They found it difficult to maintain a neat appearance because they were expected to collect firewood, sweep the floors, clean the blackboards, etc.

Few qualifications were required for teacher certification, and those that existed were not applied uniformly. In the average district, teachers were hired if they were able to answer a few questions about arithmetic, grammar and geography, read a paragraph from a newspaper and sign their names.

Even the best qualified teachers found it hard to stimulate interest among students because home environments were not conducive to learning. Often teachers resorted to giving prizes for the best performance during a public examination conducted by a school board member or some other community leader on the last day of school. The prize for excellence was no more than public recognition and the presentation of a book, but

these were sufficient to motivate students. After the examination was over, parents and students assembled for a pot luck dinner on the school grounds, then engaged in contests, such as "spell downs" and debates.

General primary education was supplemented by specialized studies whenever someone with qualifications to teach them moved into a community. Some tutors offered classes in penmanship, others in music, etc. Enrollment was accomplished by personal agreement between tutor and student. In 1873, one tutor advertised singing instruction in the **Yankton** (South Dakota) **Press and Dakotan** at the cost of two dollars for twenty lessons.

Higher educational opportunities became available soon after each territory opened for settlement. In Nebraska, for instance, the first general assembly commissioned the establishment of three institutions of higher learning. These three were never built, due to the lack of population, but, like many others that were planned and never opened, their temporary existence on paper made the areas that they might have served attractive to prospective settlers. Others that were successful - - some privately endowed and some supported by taxation - - offered advanced education to isolated people who otherwise might have been denied higher educational opportunities, and most of them have survived. Recently they have been supplemented by numerous junior colleges and vocational schools, and serve as cornerstones in the structures of modern higher educational systems in the several states of the region today.

Rural one or two room schoolhouses have all but disappeared from most of the states in the region since World War II. Down through the years they offered elementary and some secondary training for rural people, served as social centers, and were used as meeting places for county commissions and township boards. Their demise has come with the consolidation of school districts for the purpose of providing "better education," often at the expense of social harmony in the communities they served. Old friends became life-long enemies as they battled over the relative merits of practical education at the local level vs. liberal education at consolidated district schools. In the end, the "consolidationists" have won in most of the states in the region because rural parents have been willing to bus their children to institutions that can provide athletic programs, musical instruction, fine arts and industrial arts, as well as the three R's and ciphering.

Some parents continue to lament the passing of the "little red school house era" of which they were a part, but many parents and most professional educators point with satisfaction to the fact that this region offers learning experiences that are second to none in the nation. In consolidated schools, students benefit from open classroom experiences, flexible scheduling, team-teaching, mini-courses and pass-fail grading systems.

Discussion Topics

1. Discuss the life of a typical frontier teacher. Would you be attracted to that kind of life?
2. Compare your classroom with those of frontier schools. List as many improvements as you can.
3. Has consolidation of schools taken place in your area? If so, when? See if you can find information on the number of schools in your state.
4. See if any of your relatives went to one room schools as children, and have them tell you about their subjects and other school activities.
5. What new practices and techniques are used in your school?

Vocabulary Building

Subscriptions
Tuition
Reader
Certification
Demise
Conducive
Ciphering
Lament

00279

Indian Education

The educational experiences of American Indian students in the Western Frontier and Upper Missouri region have not been the same as those of non-Indians. The main reason has been the philosophy upon which Indian education was established in the Age of Exploration and Colonization. Spaniards who moved up out of Mexico, Frenchmen who pressed across the Great Lakes from Quebec, and Englishmen who initiated the westward movement from the Atlantic Seaboard all were engaged in an imperialistic contest for control over the North American Continent, and all, to one degree or another, endeavored to replace Indian cultures with those of their respective "mother countries." Spanish monarchs dispatched missionaries who worked unselfishly to make Christians and self-supporting farmers or ranchers of Indians along the Hispanic frontier. King Louis XIV, showing no concern for Indian desires, ordered Jesuits of New France to "educate the children of the Indians in the French manner." King James of England prescribed education for Indians along the Atlantic Seaboard, and soon the political and church leaders of the colonies began to enroll Indians at schools of all levels. Harvard University, for example, invited Indian enrollments soon after its establishment in 1636; Dartmouth College was set up originally as a special school for Native Americans.

The principal goal was "the civilization" of Indians. Ethnocentric Europeans ignored the obvious values of Indian cultures, and sought to change Indians with Christianization and other forms of cultural imperialism. The purpose of Indian education remained unchanged with the founding of the United States. In the year 1800, for example, Congress attached to an appropriation bill to support the military establishment of the United States a provision "for promoting civilization among the Indian tribes, and pay for temporary agents, the sum of fifteen thousand dollars." Nineteen years later, Congress refined its policy by voting a "civilization fund" to be given to groups (largely missionaries) that previously had worked among the tribes, and each year thereafter a similar amount was voted for the same purpose. In addition, the government used treaty-funds for educational purposes. During the period 1845-55, when more than $2 million went for Indian education, about 5% came from the "civilization fund" and about 95% came from treaty-funds due the tribes (without their approval). With increasing expenditures, school systems grew rapidly. By 1838, there were sixteen manual labor schools in which 800 students were enrolled; there were eighty-seven boarding schools that accomodated 2,873 students; there were also small schools run by isolated missionaries.

The combined resources of the "civilization fund" and "treaty-payments" supported education until the early 1870's. At that point, the system changed, for, in 1871, Congress ended the practice of making treaties with Indian tribes, and new arrangements were made for dealing with Indian people.

The fact that the federal government now dealt with Indians through acts of Congress, rather than treaties, did not diminish expenditures for education; in fact, it led to still larger efforts. By 1900 the costs of formal education for Indians constituted a large part of the annual budget of the

Bureau of Indian Affairs. From a meager $100,000 in the year 1870, annual assistance increased to approximately $4 million by the end of the century, with which the Bureau of Indian Affairs supported more than 250 schools, that several years later reported the enrollment of 26,000 students.

During the period between the Civil War and 1900, the government poured money principally into two types of schools: off-reservation government boarding schools and on-reservation mission boarding schools. Carlisle Institute in Pennsylvania was the most famous of the former type, founded by Captain Richard H. Pratt (an army officer in charge of Indian prisoners in Florida who abhorred the use of mission schools). He created a non-religious institution where children could be isolated from their native cultures and taught quickly to live in the "mainstream" of American society. By the year 1910, there were many others: Hampton Institute, Haskell Institute, Pipestone Indian School, Flandreau Indian School, to name a few.

Meanwhile, many new mission boarding schools were established, and supported, in part, through government contracts. In South Dakota alone there were four of substantial size and importance. Episcopal Bishop William Hare lent his support to a central boarding school of his denomination set up by Reverend Joseph Cook after his arrival on the Yankton Reservation in 1870. Catholic Bishop Martin Marty engineered the construction of Immaculate Conception boarding school on Crow Creek Reservation (Benedictine), of Holy Rosary on Pine Ridge Reservation (Jesuit) and St. Francis (Jesuit) on Rosebud Reservation.

At both the government and mission schools Indian students spent about half of their time with academic subjects and about half on work projects that provided vocational training. Half of each day they studied English literature, writing, spelling, grammer, letter writing, arithmetic, geography, American history, Bible history and religion (in mission schools), and such things as music and drawing. The remainder of their time was devoted to working on the school farm, mechanics, printing, manual arts, home economics (for girls), etc. Hopefully, they would emerge Christianized, "civilized," prepared to cope with Anglo-American culture and ready to win gainful employment in practical vocations.

Early in the 20th Century, several changes in the system came in quick succession. Most religious denominations lost their contract privileges, and many mission schools were turned over to the federal government. (Most of those who retained contracts were run by Roman Catholics, and many Catholic schools remain in operation today, some with limited government support.) At the same time, government officials altered policy several times to give preference to on-reservation boarding schools, over off-reservation boarding schools, with hopes of one day eliminating government schools completely. Many government schools remained in operation, however, and in 1916 a uniform course of study was introduced for them. Still, federal officials took steps to move Indians into public schools. In 1918, for example, Congress noted that "no appropriations unless pursuant to treaties" were to be used to educate Indian children less than one-fourth blood whose parents were citizens of the United States and in states where there were free schools available. By that time California, Idaho, Michigan, Montana, Nebraska, Nevada, Oklahoma, Oregon, South Dakota and Wisconsin all had had federal contracts to educate Indian students in public schools for several years.

In the 1930's, further changes were inaugurated in response to the Merriam Report (1928), which contained an unfavorable appraisal of Indian education in the past. This Report, plus the appointment of "Indian New Dealers" in Franklin Roosevelt's administration, brought action on the recommendations included in the Report. Interior Secretary Harold Ickes and Indian Commissioner John Collier announced, in effect, that cultural imperialism would no longer be supported by the federal government. Suddenly, it became an attribute to "be Indian." Collier encouraged the revival of culture; prohibited the suppression of Indian languages; permitted Indian religious groups to pray openly; stimulated work in Indian arts and crafts, etc. Collier worked against mission schools that still practiced cultural imperialsim among Indian children, promoted legislation that provided funds for Indians to advance their educations and lent the prestige of his office to the passing of the Johnson-O'Malley Act, 1934. This law commissioned the Secretary of the Interior to make "contractual relations with certain state agencies when the legislature of the state has passed an enabling act" for the purpose of extending federal support for certain services at the state level: health, agricultural assistance, social welfare and education. This landmark in Indian legislation has made it possible for school districts to build adequate systems with federal support to encourage Indian children to attend public schools.

The results of federal policy changes since the year 1900 were evident in statistics for the school year 1969-70. 141,000 Indian students attended public schools in the United States; 52,000 went to government schools; 11,000 were enrolled at

00281

mission and other private schools. In other words, mission schools were nearly "phased out"; government schools were far less significant than they had been at any previous time in the 20th Century; public schools accommodated most Indian children.

Other changes in government policies at the national and state level since World War II have included the appropriation of money to support individual Indian college students and Indian programs on college and university campuses; the involvement of Indian parents in both the administration and the management of district schools where Indian children have been enrolled (especially "combination schools" on or near reservations, which derive substantial funding from the federal government); and the allocation of federal funds to support the founding of community colleges on Indian reservations. During recent years, similar changes have occurred at mission boarding schools. Indian school boards have been elected to fix policies; religious instruction has been diminished as Indian cultural subjects have been introduced; and in many cases the schools themselves have been offered to members of the tribes who own the lands around them. Two schools in South Dakota mentioned above - - Imaculate Conception on Crow Creek Reservation, and St. Francis on Rosebud Reservation - - are now being turned over to Indian people. In addition, Marty Indian School, a major boarding school founded by Benedictine Father Sylvester Eisenman on Yankton Reservation in 1921, was officially delivered by the Order to the Yankton people on July 1, 1975.

Currently, the goal of most people involved with the education of Indian students - - government officials, missionaries and teachers alike - - is to provide, at the same time, high quality academic education to prepare Indians to live and flourish in the "mainstream" of American society, and opportunities to study Indian history and culture in order to preserve "Indianness" and to instill pride. The object is to provide the best of both the Indian and the non-Indian worlds to children, with hopes of improving the economic and professional status of Indian people in the future, and, at the same time, extending the right to "happiness" prescribed by the authors of the Declaration of Independence to Indian people by encouraging studies in the "Indian way of life." At last, after three hundred years, cultural imperialism is disappearing in schools that accommodate American Indians.

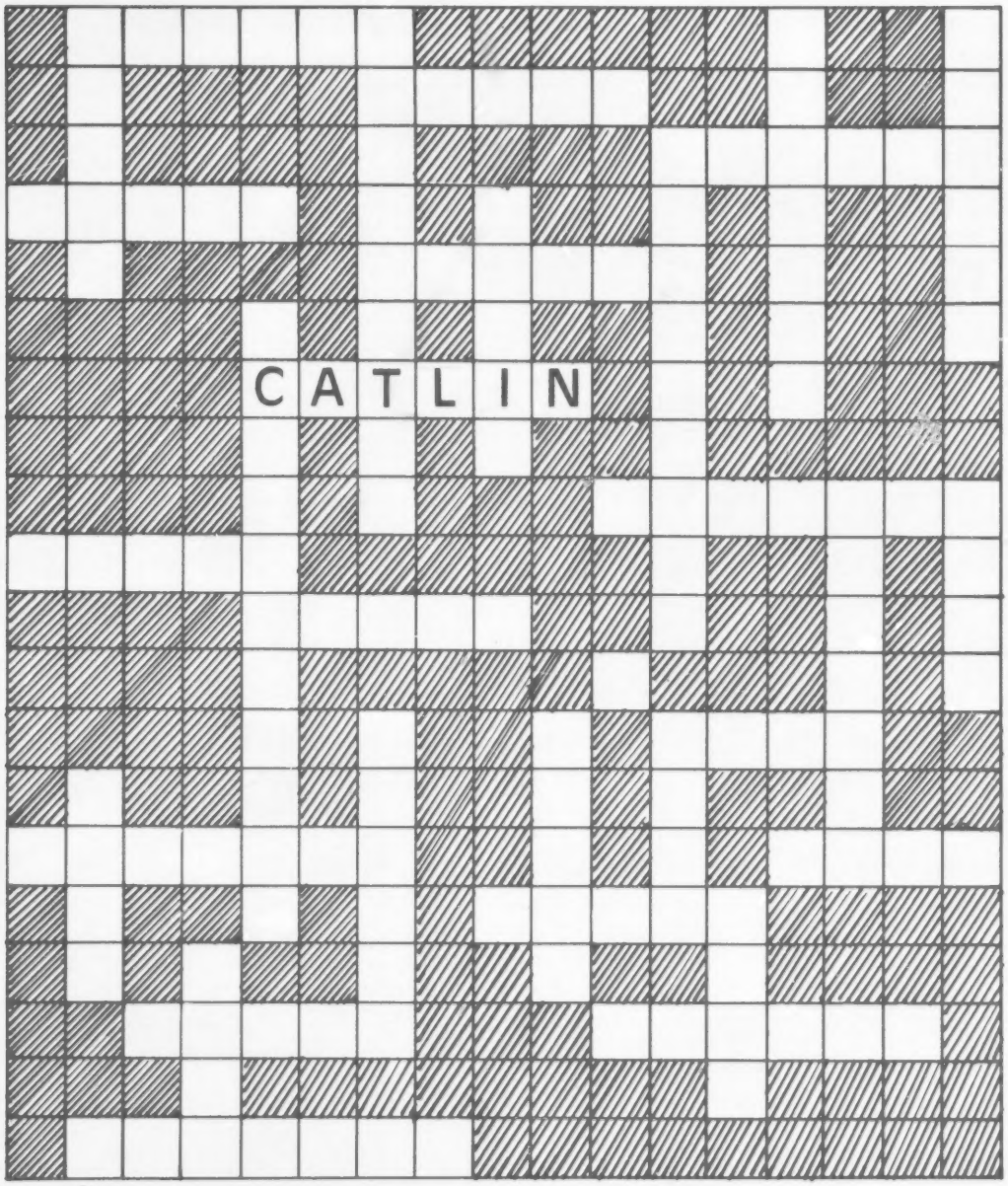
Discussion Topics

1. What was the main goal of early education for American Indian students? How did the federal government support this goal?
2. Discuss the different types of schools established for Native American students. What sorts of things did they study?
3. Explain the effects of the Merriam Report and the "New Deal" on American Indian education. Were the effects short or long-term?
4. How has the goal of education for Native American students changed? Give examples.
5. Has cultural imperialism been imposed upon any other groups in the region? (For example, German-Americans during World War I and World War II.)

Vocabulary Building

Cultural Imperialism
Abhorred
"Mainstream"
Pursuant
Appraisal
Accommodate
Treaty-funds
Jesuit Order
Benedictine Order

HIDDEN ARTISTS' NAMES



Find places for these artists' names in the above spaces.

SCHREYVOGEL
KURZ
JAMES
NEAGLE
HOWE
JACKSON
MILLER
RUSSELL
RAWSON
MORAN

REMINGTON
BOREIN
DALLIN
NAHL
BODMER
WIDMEIR
FARNEY
TRUE
EVANS
AUDUBON

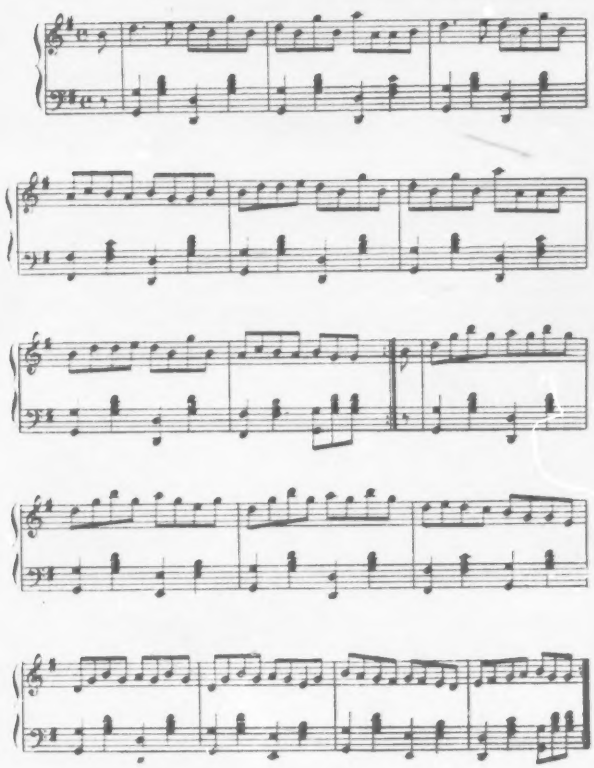
SELTZER
BIERSTADT
LEIGH
DAVIS
PEALE
WOOD
YOUNG
DOLAN
KING
DUNN

00283

How to do the Virginia Reel

The Virginia Reel is probably the most famous dance of the western era. It's fun! It is fun and easy to learn!

VIRGINIA REEL OR McDONALD'S REEL

ARRANGED BY ROBERT T. BENFORD

VIRGINIA REEL

CALL

"Head lady and foot gent forward and back.
Forward and swing with the right hand 'round.
Forward again with the left hand 'round.
Forward again with both hands 'round.
Do-si-do.
Reel.
Up the center.
Down the outside.
Form an arch and balance through."

N-28

Formation—Contra-dance for six couples

H	G^1 G^2 G^3 G^4 G^5 G^6	F
e		o
a		o
d	B^1 B^2 B^3 B^4 B^5 B^6	t

1

G^1 and B^6 advance to meet each other in the center of the set, pay address, and move backward to place — 8 counts
B^1 and G^6 do likewise — 8 counts

2

G^1 and B^6 advance to meet each other, take right hands, swing once about, and move backward to place — 8 counts
B^1 and G^6, the same — 8 counts

3

Same as 2, turning with left hands — 16 counts

4

Same as 2, swinging with both hands — 16 counts

5

G^1 and B^6 do-si-do — 8 counts
B^1 and G^6 do likewise — 8 counts

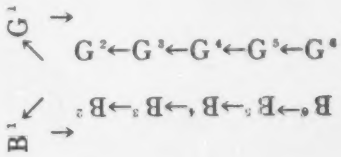
6

(16 MEASURES)

Couple I execute the "reel." B^1 takes his partner's right hand in his and turns her once and a half around. G^1 now takes left hand with B^2 and turns him about, while B^1 does likewise with G^2. Couple I meet, give right hands and swing once around in the center of the set. B^1 gives left hand to G^3 and G^1 to B^3. So they continue down the set meeting with a right-hand swing below each couple, until they have reached the foot of the set.

7

B^1 and G^1 join both hands and chassé up the center to the head; then counter-march to the foot, all couples following — 16 counts



8

B^1 and G^1 form an arch and each successive couple joins both hands and chassé through the arch to place, leaving Couple I at the foot of the set — 32 counts
The dance repeats until each couple has been at the head.
Then all move forward and back — 8 counts
Forward again; partners swing and promenade away.

00285

, **Dances of Our Pioneers**, Grace L. Ryan, ed. "The Virginia Reel or MacDonald's Reel." New York, 1939.

How to do Paper Quilling

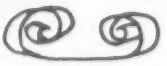
Quilling is an old world art form from the 17th and 18th Centuries. It was brought to this country with the early colonists. These early artisans sometimes used 1/8" strips of paper which they dyed to get just the right colors. However, the strips may be made wider and the quill or "roller" fatter to accomodate younger hands. Quilled designs may be used for picture frames, or simply as decorative art in themselves. Happy Quilling!

PROCEDURE:

Basic to quilling is the roll. (1) Begin by bending the end of a strip of paper around the corsage pin. (2) Place on the end of your forefinger and roll the pin to get it started. (3) Place your thumb over the roll to gently hold in place. Move your thumb forward to make the paper roll.

Try these:

-- tight and loose rolls



-- roll the opposite ends in the same direction (Scroll)

-- made by pinching the sides of a loose roll (marquise)

-- "V" or Heart

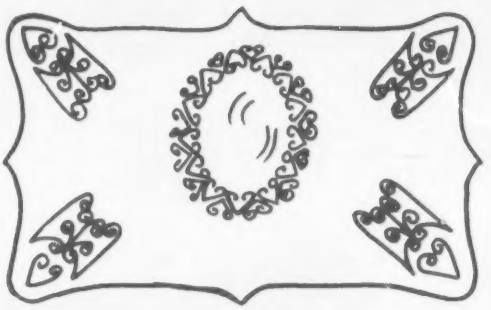
-- pinch one side of a loose roll (Teardrop)

-- folded strip designs made from a strip folded in half and the ends rolled in or out.

-- made by rolling opposite ends in opposite directions differing amounts (S shapes)

00286

For practice, try this simple framing idea:



MATERIALS:

Ruler, scissors, white glue, an object about as fat as the pointed end of a compass, wax paper, tweezers, a picture, card or mirror for the subject, light weight colored paper.

PROCEDURE:

1. Cut 40 4½" strips.

2. Make 20 hearts.

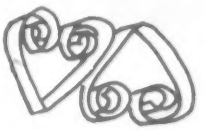
3. Roll 8 "quotes" like this.

4. Roll 8 "quotes" like this.

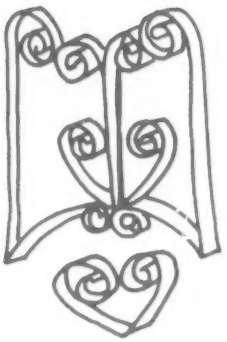
6. Glue your subject to the center.

5. Prepare a board as for decoupage.

7. Wrap wax paper over your board and tape on the back.



8. Arrange 16 hearts in this fashion to form a circle around your center. (Decide placement before gluing.)



9. Corner designs are made as in the diagram. Lay out before gluing. Only one spot of glue is needed where they touch.

10. Remove wax paper. Glue designs in place on the board.

The basic designs can be used to frame souvenier invitations, announcements and pictures. Paper designs can be used for wall plaques, backgrounds for ecology boxes, coffee table tops or dresser decorations.

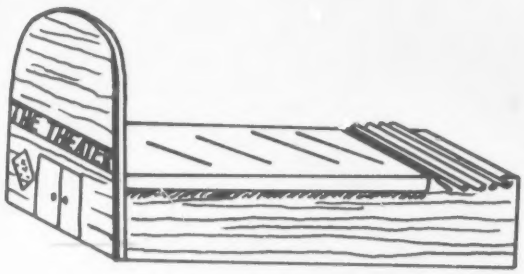
Gene and Joan Flordia, **Filigree Paper Art** (Quilling). n.p., 1972.

00287

How to Make a Theater Model

In 1815, Samuel Drake took a portable theater West to Kentucky. It consisted of a proscenium arch (frames the stage), a roll drop curtain and three sets of wings (scenery to the sides). The six background drops included a garden, a street, and a wood.

Below are directions for turning a shoe box into a peep show theater. You might like to try some of the back drop ideas for your puppet theater. "Break a Leg!" (means good luck)



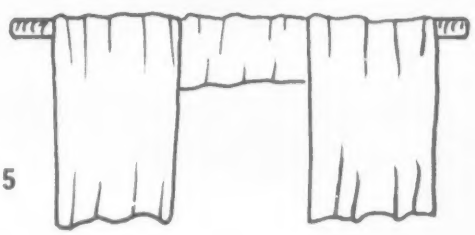
MATERIALS:

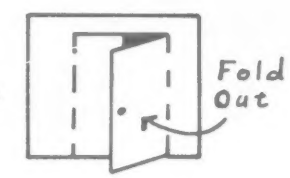
Large shoe box and lid, one ¼" dowel 36", matt knife, scissors, glue, latex paint, needle and thread, poster paint, pencil and ruler.

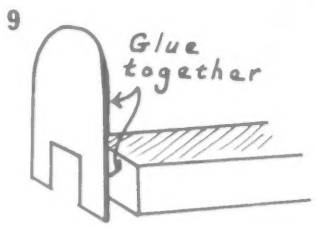
PROCEDURE:

1. Trim lid by cutting off one end flap and two inches on the opposite end.
2. Latex paint bottom and top.
3. Cut four notches ½" apart on both sides of the bottom at the back.
4. Cut four pieces of ¼" dowel eight inches long.
5. Cut one piece of material 1½" x 3½".
   Cut two pieces of materials 3½" x 4".
   Fold over top ½" and stitch down.
   Slide pieces on one dowel.
6. Cut three pieces of paper 7" x 4". Fold over ½" of top and staple. Slide one on each of three remaining dowels. These are the back drops which fit into the notches. Glue on pictures from magazines.
7. Make the illusion of seats by folding paper and drawing chair backs on them. Make as many rows as you wish. Glue to the bottom of the box.
8. Cut a doorway into the wall of the box opposite the notches.
9. A front may be made of paper or cardboard and glued on after being painted with the latex.
10. Details such as carpeting, pictures and lights on the walls, people, etc. are up to each person's imagination.
11. Replace the lid. You may want to cut slits in it as a light source. Glue edges to the sides of the bottom.
12. Exterior effects can be made as in the "How to" on a model town.

The show goes on when you "peep" in the door.







00288

FAMOUS AUTHORS

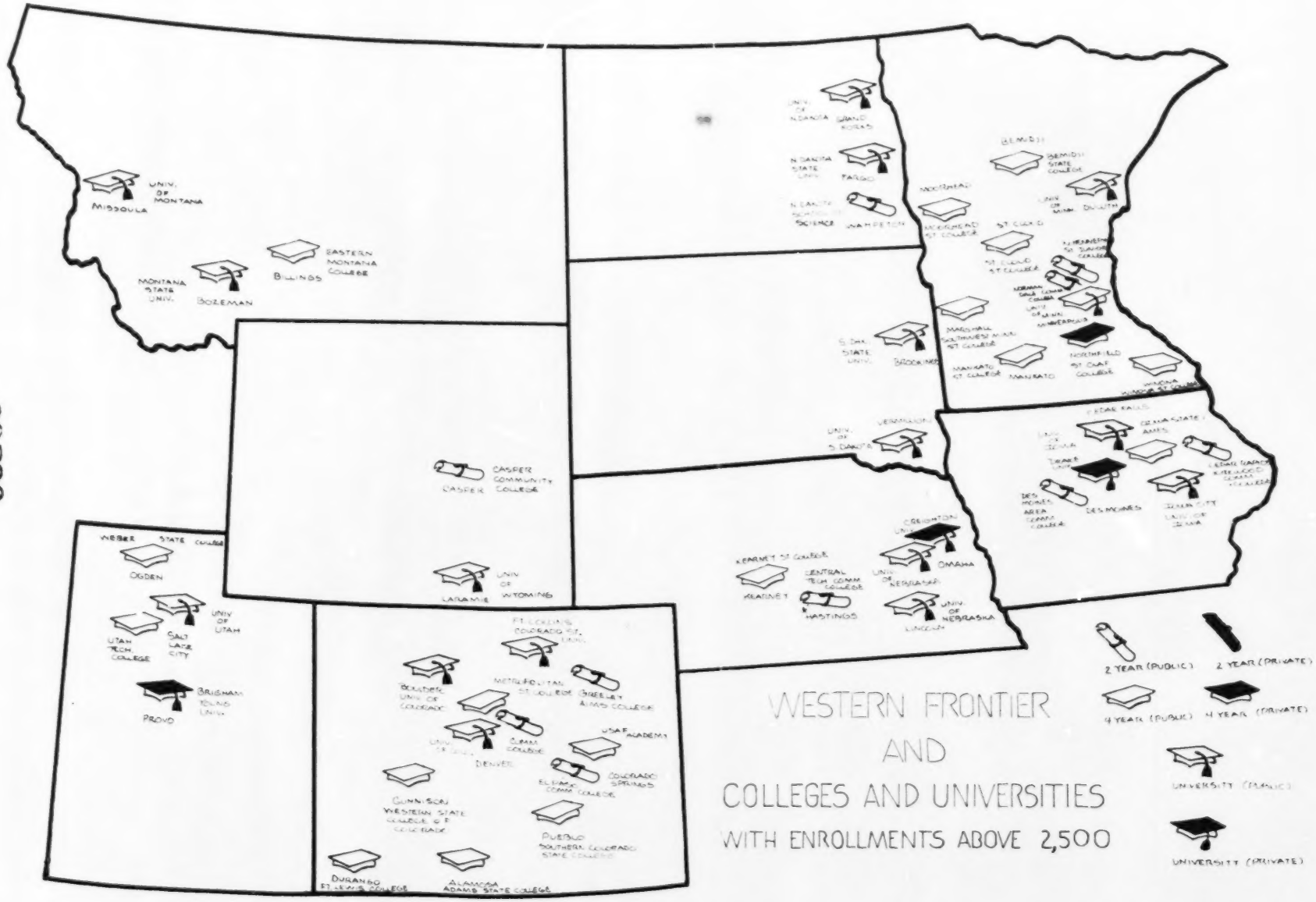
J A C K S O N L E T S A N D O Z A
O T L R L O A N D E R S O N F U S
H H G A R L A N D O O B R O O K S
N E G U T L E Y R O B E R T S I V
S R U S S E L L A E E N I T A H G
O N M E Y E R F C A R N S K G S U
N J T A O N E I H A R D T O E T T
H A F E N L O T E R O L S O N D H
O M U R G F O Z D F O O E R O T R
M E A N M O R G A N S Y B W L L I
R S E W I L D E R S E S I N I G E
O S H H E W H R D E V O T O S S A
L S B I E E S A T O E W M E C D D
V E S T A L C L U P L O C N H H O
A I S E S L A D E S T E G N E R N
A N D R I S T O W I L S O N L Z N
G C H I L D H R T E D E V I L L E
N R A N D D E L O R I A E O U A L
F O E R L A R S O N E F R D A S L
T H E Y R S A B L E G E N M E S Y

Find these famous authors' names in the above puzzle.

ANDERSON
ANDRIST
ATHERN
BLEGEN
BROOKS
CATHER
DE LORIA
DEVILLE
de VOTO
DONNELLY
DRACHE
FITZGERALD
FOLWELL
GARLAND
GREY
GUTHRIE
HAFEN
JACKSON
JAMES
JOHNSON
KRAUSE
LARSON
LASS
LEWIS
MANFRED
MCGOVERN
MEYER
MORGAN
NEIHARDT
NORRIS
OLSON
ROBERTS
ROLVAAG
ROOSEVELT
RUSSELL
SAGE
SANDOZ
SCHELL
STEGNER
TOOLE
UTLEY
VESTAL
WILDER
WILSON

00289

00290



WESTERN FRONTIER AND COLLEGES AND UNIVERSITIES WITH ENROLLMENTS ABOVE 2,500

ENRICHMENT MATERIALS

Glossary

American Indians

Abject - with low spirits; depressed
Alliance - formal agreement
Allotment - assignment of small parcels of tribal land to individual Indians in private ownership
Allottee - one who receives an allotment
Amesty - general pardon
Annuity - payment to Indians that resulted from treaty agreements
Apache - Athapascan tribe that settled in the Southwest in prehistoric times.
Appropriation - sum of money paid by Congress
Arikara - Caddoan tribe along the Upper Missouri River
Arlee - Flathead chief in the last half of the 19th Century
Assiniboine - Tribe of southern Manitoba, an off-shoot from the Sioux Confederation
Atrocity - cruel, brutal act
Brule - Teton Sioux tribe in western South Dakota
Capitulate - to surrender
Cede - to give up or to grant
Charlo - (shar'lo) Flathead chief in the last half of the 19th Century
Choteau Creek - (sho'tō) eastern boundary of the Yankton Reservation, named after a famous fur trading family
Commodity - food distributed by a governmental agency on an Indian reservation
Confederation - group of tribes tied together by common culture, tradition and location
Court-martial - military trial
Designate - to appoint or choose
Docket - case entered by the Indian Claims Commission or court
Dynasty - family of hereditary leaders
Eclipse - the obscuring of light from the sun or moon to the earth
Emerge - to rise from; to come into view
Fractionate - to break up into smaller amounts; Indian allotment owned by many people due to inheritance.
Fort Qu'Appelle - place in Saskatchewan where Sisseton Sioux Chief Standing Buffalo assembled followers after the Minnesota Sioux War (1862); where Sitting Bull took refuge after the Great Sioux War.
Ghost Shirt - garment used by Ghost Dancers in late 19th Century.
Gratuity - gift
Groseilliers, Sieur de - French merchant in the 17th Century
Grosventre - (grō' vahn) Algonquian tribe on the northern Great plains
Harassment - worry caused by repeated attacks
Hennepin, Louis - priest who visited the Sioux in 1680 and wrote about his experiences
Heredity - characteristics passed from parents to children
Hunkpapa (Hunk' pa pa [illegible]) Teton Sioux tribe in western South Dakota.
Ickes, Harold L. - Secretary of the Interior during the 1930's, responsible for government Indian policy.
Incorporate - to form a legal corporation
Inevitable - bound to happen; cannot be avoided
Interpreter - one who translates or tells the meaning of
Ixkatapay (is ka ta' pē) Mdewakanton who Chief Wabaska I attempted to surrender for punishment in the 18th Century
Kalispel - Salish tribe in the Pacific Northwest
Lacross - (la kros') ball game originated among American Indians
Land speculators - those who buy land on the chance of making profits
Los Pinos-(los pe' nos) agency on the Ute Reservation
Masakutamane - (ma za ku ta' ma ne) "Shoots his Gun as He Walks," Sioux leader along the Minnesota River Valley in the 19th Century
Mdewakanton - (Bdi wak' an ton) Eastern Sioux tribe
Messiah - savior
Miniconjou - (mi ni con' [illegible] ju) - Teton Sioux Tribe in western South Dakota
Motivate - to urge on or impel
Mystic - one who has mysterious religious experiences
Mythology - legendary stories
Navajo - (na' va ho) Athapascan tribe that settled in the Southwest in prehistoric times
Nicolet, Jean - French vanguardsman, interpreter - explorer, who appeared in Wisconsin during the 1630's
Notoriety - being widely known, usually unfavorably
Oglala - (o gla' la) Teton Sioux tribe in Western South Dakota
Ouray - (o' ray) Apache - Ute mixed blood; leader of Utes in the 19th Century
Paiute - (pi' yüt) Utaztecan tribe of the Interior Basin
Patent - grant of public land
Paternalistic - relationship between the government and the governed involving fatherly characteristics on the part of the government
Pierre, SD - (peer) capitol of South Dakota
Portage des Sioux - at the confluence of the Mississippi and Missouri Rivers, the place of important Sioux treaties in 1815
Prairie du Chiens - famous French trade center where Sioux treaties were signed in the 1820's
Prohibition - declaration forbidding an action
Prophet - one who foretells the future or "speaks to God"
Punitive - aiming at punishment
Radisson, Pierre Esprit - French merchant in the 17th Century
Regiment - body of soldiers commanded by an officer
Reparation - act of making ammends for a wrong
Revenge - desire to seek vengeance; retaliation
Rout - to defeat utterly
Sac and Fox - Algonquians encountered by the French in Illinois
Sans Arc - Teton Sioux tribe in western South Dakota
Shaker religion - emotional sect of the 19th Century
Shakopee - Mdewakanton chief near present Minneapolis in the 19th Century
Smoholla - Ghost Dance leader in the Interior Basin
Squatter - one who settles on unoccupied land without legal title
Sun Dance - form of fasting; part of the Peacepipe religion
Tavibo - father of Wovoka, the Ghost Dance messiah
Tedious - boring; tiring
Teton Sioux - confederation of western Sioux tribes
Tisne, Clause du - French vanguardsman on the Great Plains in the 18th Century
Traverse des Sioux - near present St. Peter, Minnesota, place where Sisseton and Wahpetan Sioux signed a treaty in 1851
Treacherous - untrustworthy; using trickery
Treaty of Ghent - Agreement between England and the United States at the end of the War of 1812
Trust - title to property held by one person for another
Uncompahgre River - (un kum pa' gre) reservation where a Ute agency was established in the 19th Century
"Unconscionable" - unreasonable; unscrupulous
Ute - (yüt) Utaztecan tribe in the Interior Basin
Verendrye - (ver ran' dray) - family of explorers and traders in New France in the 18th Century
Wabasha - (wa' ba sha) name of dynasty in the Mdwakanton Sioux tribe
Wahpekute - (Wah pe ku' te) Eastern Sioux tribe
Wakantanka - (Wa kan tan' ka) God, grandfather
Washita River - in southern Oklahoma; where Black Kettle died
Winnebago - Siouan tribe of Wisconsin and Nebraska
Wovoka - the Ghost Dance messiah in the late 19th Century
Yankton - middle Sioux tribe

Explorers, Traders, Trappers

Anthropological - having to do with the science and culture of men
Arid - dry, barren
Aristocrat - person regarded as superior
Barter - trade or exchange of goods or services
Beleaguer - to surround or besiege
Bonneville, Benjamin - independent fur trader in the 1830's
Bourbon - (boor bon') - dynasty of French and Spanish rulers
Cache - (kash) hiding place
Charboneau, Triossaint - interpreter for Lewis and Clark
Choteau, Pierre - American Fur Company official who dispatched the steamboat **Yellowstone** up the Missouri; Fort Pierre and Pierre, SD, named for him
Chequamegon Bay - (She ke' me gon) bay on south edge of Lake Superior where Frenchmen traded for furs
Chevalier - low-ranking French nobleman

Cimarron River - flows across the southern Great Plains
Comanche - Utazecan tribe on the southern Great Plains
"Cog-railroad" - transportation system up Pike's Peak
Confluence - meeting or junction of two or more streams
Consistent - predictable; the same
Consolidation - act of combining to strengthen
D'Eglise, Jacques - early trapper on the Missouri late in the 18th Century
Duluth, Daniel Greysolon - early trader in northern Minnesota, for whom present Duluth, Minnesota, is named
Expedition - journey for a specific purpose, such as exploration
Fort Beauharnois - French post established in Minnesota early in the 18th Century
Fort LaReine - Key French trading post on the Assiniboine River in Manitoba
Fort Tecumseh - 19th Century fort on the Upper Missouri River
Headwaters - source of a stream
Inscription - message engraved or written on a tablet
Joliet, Louis - Frenchman who explored the Mississippi River
Kaskaskia - French trading post in Illinois
Legend - story taken as historical but not usually provable
LeSeur, Charles - early French trader in southern Minnesota
Marquette, Jacques - Frenchman who explored the Mississippi River
Marquis - (mar kēē') Franch hereditary nobleman
Maul - to bruise and mangle; to handle roughly
Mille Lacs Lake - (mil lak ') lake in northern Minnesota near which the seven Sioux tribes were headquartered when first encountered by Europeans
Monopoly - exclusive control of a supply
Monumental - lasting; impressive
Mountain man - fur trapper who explored and lived in the wilderness
Munier, Juan - trapper on the Missouri late in the 18th Century
Niobrara River - (nī ō bra' ra) tributary of the Missouri River in present northern Nebraska
Pelt - skin or hide of a fur-bearing animal
"Pike's Peak or Bust" - slogan used by 19th Century prospectors
Pioneer - one who goes first and prepares the way for others to follow
Plaque - (pak) flat, thin tablet
Popularize - to make well known
"Rees" - nickname for Arikaras
Rendezvous - (ran' dā voo) place choosen for a meeting
Reprisal - using force to retaliate for a wrong
Route - path to be traveled
Sacajawea - (sa ka ja we' a) Shoshone woman who served as guide and interpreter for Lewis and Clark
Seigneur - French title of honor; corresponds to Sir
Semi-barbaric - partly uncivilized
Skirmish - battle
Shoshone - (sho shon' e) Utaztecan tribe in the northern edge of the Interior Basin
Truteau, Jean Baptiste - French trader on the Missouri in the late 18th Century
Vanguardsman - one who is in front; first to enter a region or enterprise
Voyageur - man employed by a fur company (especially in Canada)

Soldiers and Forts

Abandon - to give up; surrender
Alokut - (a lo' kut) Nez Perce who accompanied Chief Joseph
Bastion - fortification on the outer wall of a fort
Battalion - military unit of two or more companies
Betrayal - faithless or treasonous act
Cobblestone - rounded stone, from six inches to a foot in diameter
"Concentrate" - to gather together (on reservations)
Converging - approaching near together
Corpse - human or animal body
Deploy - extend a line of troops
Dignitaries - those in positions of honr
Dismantle - to strip of guns or defenses
Distillery - works for making alcoholic liquors
Embodiment - act of giving body to ideals
Exploit - to take advantage of; to get value from
Fatigue - weariness from exertion or labor
Fraudulent - using tricks or deception
Gentile - non-Mormon
Guarantee - to give security to
Hostiles - enemies; unfriendly group
Illiterate - unable to read
"Indian ring" - small group, usually a trader, an Indian agent and a politician, that conspired to seize Indian annuities by questionable means
Jeopardy - exposure to danger or risk
Lapwai Reservation - (lap'wi) situated in Idaho; Chief Joseph refused to accept and instead led his famous expedition east
Leavenworth, Henry - commander of Ft. Atkinson on the Missouri who led an expedition against Arikaras in the 1820's to rescue Ashley's party
Legendary - like a legend
Lodgepole trail - trail cut by tipi poles during migration
Magnetic - personally attractive
Mollifying - softening; calming
Muster out - to complete service in the military
Negotiation - conference regarding terms
Nez Perce -(nez pers) Penutian tribe of Idaho
Overlanders - people who migrated cross-country
Palisade - fence for defending a fort
Physique - (Fis zēk') body structure
Picturesque - (pik tur esk') charming
Pomp - splendor; display
Proprietor - person who has control of property
Prowess - (prou' es) bravery; valor
Pursuit - act of following
Sanctuary - safety
Scout - one who looks or searches
Strategic - use of strength to gain something
Sublette, William - trapper-trader of the early 19th Century
Subsequently - following; later
Tactically - strategically
Terminus - final goal
Too-hul-hul-sote - mentioned by Chief Joseph in his famous speech
Treaty - negotiated agreement
Trek - journey
Vasquez - (vas' kez) Jim Bridger's trading partner
Vicious - highly offensive
Wallawa Valley - (wa la' wa) home of Chief Joseph and the Nez Perce
Waning - (wān' ing) diminishing

Transportation and Communication

Amphibious - adapted to both land and water
Bullion - gold or silver
Capstan - device used to free steamboats when stuck on sandbars
Chan-shunka - big dog
Conveyance - vehicle
Debut - (day bū') first appearance
Deep-dished - Concave
Displace - take the place of
Economic - having to do with business
"Golden Spike" - tied the Union Pacific to the Central Pacific railway to complete the first transcontinental railroad
Hame - (hām) piece of a harness
Heyday - time of greatest strength or prosperity
Impact - influence; contact
Impetus - incentive
Invention - creation
"June rise" - when the river level rose due to early summer rainfull
Land grant - gift of land from the federal government to a state, corporation, etc.
Maneuver - (ma noo' ver) to manage with skill
"Manitoba piano" - nickname for Red River cart
Metis - (ma tès') Canadian persons of mixed blood (Indian)
Navigate - to direct
Obsolete - no longer in use
Orchard - large enclosure containing fruit trees
"Party line" - rural telephone line shared by numerous parties
Pembina - fur trade center on the Red River Valley of the north
Pemmican - dried and pounded meat mixed with berries, tallow, etc.
Pilot - one who steers a vessel
"Rigging a dead man" - slang term for using a capstan to free a steamboat from a sandbar.
"Sidewheeler" - steamboat with paddles on both sides
Smudge-pots - pots of smoking materials, used to protect orchards from frost
Snag - tree or branch in a river
Social - pertaining to organized groups of people

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"Spanning" - means of freeing a steamboat that has run aground
"Stearnwheeler" - steamboat with paddle at the rear
Tarpaulin - canvas waterproofed with tar
Terrain - tract of land; environment
Tongue - pole of a vehicle
Transcontinental - across the continent
Travois (tra voi') - vehicle used by plains Indians; two trailing poles with a platform, pulled by dog or horse.

Cattlemen

"Angel" - investor
Antogonistic - hostile
Beset - harass; surround
Besiege - to surround; lay siege to
Brand - to mark by burning with a hot iron
Chambray - (sham bray') cloth woven with white thread
Confrontation - face to face meeting, usually hostile
Dolores - (dō lōr' ās) one of the first Spanish towns in southern Texas, where the cattle industry began
Don - Spanish nobleman; sir
"Drifter" - one who moves from place to place and does not settle down
Folk hero - legendary figure
Forge - to form
Hacienda - (a syan' da) large estate (Spanish)
Hispanic - of Spanish Culture
Indelible - cannot be removed
Inscription - impression; stamp
"Invaders" - cattlemen who were involved in the Johnson County war
Legibility - easily read
Line-riding - riding on horseback along boundaries between cattle ranches to prevent herds from running together
Marquis de Mores - (mar kee' dē Mō' rès) early North Dakota cattleman
Mode - manner; method
Nueces River - (nù ā' sàs) in southern Texas near which Texas longhorns multiplied to be exploited after the Civil War
Nuevo Santander - (nù ā' vō san tan dār') Spanish province in which Dolores and Laredo were founded, and where cattle industries grew in southern Texas
Open range - grazing cattle on free public grasslands
Range War - battle between ranchers over grazing rights
Rigor - severity; harshness
Roundup - gathering cattle on range for branding
Rustler - one who steels livestock
Registration - recording of brands by cattlemen's associations
"Spook" - to frighten
Stamina - strength; endurance
Stampede - sudden running away of animals
Stock growers - men who raise domestic livestock
Stray - wandering, lost domestic animal
"Texas Hands" - Texans who worked on cattle ranches, sometimes as "hired guns"
Traildrive - moving cattle on trails to market

Agriculture

Acculturation - the process of absorbing new cultural traits
Austere - stern; severe; strict
Bargain collectively - occurs when people of one occupation or class band together to deal with those of another occupation or class
"Bee" - neighborly gathering for work or competition
Bonafide - genuine, authentic
"Bust" - to become bankrupt
Calico - cheap cotton cloth with a printed pattern
"Claim jumper" - someone who attempts to seize a parcel of land that belongs to someone else
Colony - number of people living in an isolated group
"Commutation" - purchase of a homestead for money before the five year "proving up" period is ended
Conspicuous - obvious; striking
Constituent - one who votes for a representative
Corporate - formed into a body by legal action
Culprit - one accused of a crime
Delicacy - tasty food
Drudgery - wearisome, tiresome work
Dugout - shelter dug out of a hillside
Efficiency - effective operation
Emblazoned - inscribed with decoration
Employ - to make use of
Expenditure - money which is spent or disbursed
Exorbitant - excessive; extreme
Extraction - act of drawing out
"Farm parity" - balance between prices a farmer receives for his products and the prices he pays for equipment, etc.
"Filing" - registering claim to a homestead at a government land office
Filter - pass through
Forefront - foremost; at the front
Formidable - causing fear or dread
Gala - festive; pertaining to a celebration
Hinterland - region remote from cities and towns
"Hoppered" - attacked by grasshoppers
Hutterites - members of a German speaking colony in South Dakota
Indispensable - essential; necessary
Inordinantly - excessively; extremely
Jew's harp - small musical instrument held between the teeth
Leisure - freedom from toil; free time
Lodging - sleeping quarters
Minimal - least possible
Ostensibly - apparently
Panic - depression in financial affairs
Plausible - reasonable
Potential - possible
Prior - previous; earlier
Proclivities - inclinations; propensities
Prospective - expected
"Proving up" - acquiring title to a homestead by improvements and occupancy for a designated period of time
Public sentiment - majority opinion
Ravine - large gulley or small valley
"Relinquishment" - the sale of homestead rights by a homesteader before the claim has been "proved up"
Ridicule - make fun of; mock
Rural - pertaining to the country rather than to cities or towns
Strife - conflict
Subsistence - means of support
Sumptuous - lavish; luxurious
Tangible - capable of being realized
Technically - according to law or accepted rule
Tillable - able to raise crops
Thresh - to separate grain from straw
Unscrupulous - unprincipled
Vacate - to empty; to leave
Ventilation - circulation of air

Government and Politics

Anarchy - political disorder
Anomaly - irregularity
Assert - to affirm; claim title to
Colleague - associate; co-worker
Conspicuous - obvious
Dissident - one who disagrees
Forum - place for discussion
Fusion - blending; coalition
Gallantry - bravery
Hydro-electric - producing electricity with water power
Impartial - fair
Insurgent - progressive movement among Republicans against Old Guard conservatives
Integrity - honor
Momentum - impetus; incentive
"Muckraker" - one who exposes corruption in government or business
Oratory - eloquent speech
Panacea - "cure all"
Patronage - offices or favors which a public official may grant
Patronism - political-economic-social system in southwestern states that originated in Spanish colonial times, permitted the domination of the majority (**peones**) by an elite minority (**patrones**)
Peers - equals
"Popular Sovereignty" - decision by the voting public
"Reactionary" - one who favors a return to policies of an earlier period
Repudiation - disowning; renouncing

San Ildefonso - (san il de fon' so) place where treaty was signed in 1800, by which the Spanish ceded Louisiana to the French, making its sale to the U.S. possible in 1803.
Serene - calm
Stalwart - nickname for Old Guard conservatives in Republican party
Statutory law - law as it is written in statutes
Suffrage - vote
Tariff - system of duties placed on imported goods in the U.S.
Temper - to moderate
Tenor - nature; intention
Vigilance - alertness; watchfulness

Towns and Town Builders

Architecturally - structurally
Attitude - feeling; mood
Barter - to trade or exchange
Deter - to discourage
"59ers" - prospectors who entered Colorado in search of gold in 1859
"Flush times" - brief period during which a placer, or surface, gold strike was profitable to prospectors
Grist mill - mill for grinding grain on burr stones
Gulch - ravine
Havoc - destruction
Joss house - Chinese temple
Lode - mineral deposit
Mercantile - commercial
Nomenclature - system of names
Onomastics - (on o mas' tiks) study of place names
Place-name - name of a river, town, point of interest, etc.
Placer - (plas' er) surface gold
Replica - copy or reproduction
"Strike" - precious metal discovered in valuable quantity
Subjective - affected by emotions or attitudes
Urban - pertaining to a city or town
Whet - (hwet) to simulate; to make eager

Conservation, Preservation, Ecology

Aesthetic - pertaining to beauty
Arterial - channel of communication or transportation
Brochure - pamphlet
Bureaucracies - government agencies
Data - statistics
Dilemma - choice of equally unsatisfactory alternatives
Endangered - threatened
Expenditures - monies spent; costs
Exponent - one who leads support of a cause
Extinguish - smother; put out
Eulogize - laud; praise
Facetiously - jokingly
Foresight - care for the future
Geological - pertaining to the history of the earth
Insubordination - disobedience; lack of respect
Levee - small dike for controlling irrigation or floods
Perpetual - continuous
Poacher - one who takes game illegally
Private entry - private control
Privileged - having an advantage; favored
Reforestation - replacement of trees in a forest
Refuge - shelter
Romantic - loving adventure
Sanctuary - safe place
Sentinels - guards
Siltation - formation of sediment
Specimens - samples
Unanimously - with the consent of all
Vigor - strength

Culture

Abhorr - to regard with horror
Accomodate - to adapt; to adjust
Affable - mild; gracious
Appraisal - act of setting value on something
Arduous - difficult
Array - series or arrangement
Authenticity - genuineness
Autobiography - one's life story written by oneself
Benedictine Order - religious order that follows the rules of St. Benedict
Certification - act of meeting the requirements
Chaves, Caesar - (sha' vez) leader of the National Farm Workers in California
Chicano - (chi ca' no) synonymous to older terms to identify Mexican-Americans, including Hispanic-Americans, Hispanico and "Mexican"
Chinook - (shin ook') warm southeast wind off the northern Pacific Coast
Ciphering - figuring; doing mathematics
Circuit - regular route followed by preacher or judge
Comprehensive - inclusive, thorough
Conducive - helpful
Convert - to undergo religious change
Cultural imperialism - one group of people forcing their beliefs and practices upon another group of people
Curricula - courses of study
Demise - death
Denomination - category of religious affiliation
Detachment - part of a main body of troops, objectivity
Dignity - formal, reserved manner
Diversion - turning someone away from a purpose; entertainment
Documentarian - one who presents a factual representation in artistic form
Draftsman - one who draws plans for machinery or buildings
Ecclesiastical - relating to a church
Eclectic - from various origins; borrowed
Effete - worn out; not capable of producing
Empathy - projection of one's feelings to another
Entrepreneur - enterpriser
Evangelist - traveling missionary
Facet - phase; aspect
Flamboyant - colorful
Gonzales, Rodolfo - (gon zol' es, ro dol' fo) leader of Crusade for Justice in Denver, a Chicano movement
"Hallucinate" - to have visions or imaginary perceptions
Hombilecya - (hom bi le' cha) fasting; part of the Peacepipe religion
Inipi - (i ni' pi) prayer service in a sweatlodge
Innovation - something that has been changed or renewed
Jesuit Order - religious order, the Society of Jesus
Kai - tipi used by high-ranking Indian leaders
Knickinick - Indian tobacco
Laissez-faire - free enterprise
Lament - to mourn; express sorrow
Lawanpi - (la wan' pi) song-prayer meeting of the Peacepipe religion
"Mainstream" - large body; general grouping
Melodrama - romantic drama
"Mormon Corridor" - geographic line along which Mormons expanded in the Interior Basin by the establishment of "stakes"
Pittance - small amount
Polygamy - plural marriage
Portrait - painted likeness of a person
Pow-wow - meeting, dance
Pursuant - conforming to requirements
Reader - book with selections for reading
Realism - theory that art should conform to real life
Repertoire - list of selections that a drama company performs
Revival - religious awakening
Road Man - one who conducts prayer meetings in the Native American Church
Rowdy - rough; noisy
Sensitivity - acuteness; awareness
Sojourn - temporary residence
"Sponsor" - person who arranges a prayer meeting for some special reason in Native American or Peacepipe religion
"Stake" - Mormon colony
Subscription - agreement to pay for a service
Sweatlodge - the church in the Peacepipe religion
Tijerina, Reis - (ti her i' na, ra es') leader of Alianza Federal in New Mexico, a Chicano movement
Treaty-funds - funds paid to Indian tribes according to treaty terms
Tuition - payment for instruction
Tunkacela - (tun ka' she la) in Sioux Language, grandfather, Wakantanka, God

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